


DOMESTIC COMMITTEE

OF THE

PROTESTANT EPISCOPAL CHURCH.

JUNE, 1868.

COMMUNICATIONS.



ADVANCED SPIRITUALISM.

In these troublous times it is cheering to note an obvious advance in the effectiveness of lay ministrations wherever the highest spiritual powers of cultivated Christian women have been fully developed by exercise in the divine art of winning souls, and their work has been sustained by appropriate public services in the Church.

When the great wrong of virtually excluding large classes of the people from our scriptural Church became glaringly apparent, it was natural that her *emotional* members should first arouse themselves to remedy this wrong, and that the unrest in the Church occasioned by the zeal of these ardent impulsive men should serve to awaken the great conservative body of Churchmen to a sense of their duty to less favored brethren. If fully aroused, the Church will make rapid strides; for her children have high intelligence, social position, and other elements of power, as well as a complete organism.

The mode by which all classes of people can be drawn from spiritual lethargy or flagrant sin, incorporated into the Church, and efficiently watched over, is no longer the great unsolved problem. The Church's system and instrumentalities are found to be well adapted to this work, wherever her children are willing to give personal service in accordance with God's requirements, and to follow the example of our Lord and Master in showing kindness to and worshipping with men of low estate.

A small band of just such ladies as are still employed in many parishes, for financial purposes, in competing with sewing or trading women, has been trained to use their highest spiritual powers and their varied experiences, in

Christianizing the homes of the neglected and neglecters of their own souls. This character of work has been pronounced successful by all who have examined it thoroughly. In three parishes, very dissimilar in location, appliances and surroundings, nine hundred houses of working people are regularly visited, with a marked improvement in many of them; five hundred women are organized in Mothers' Meetings; and three hundred and seventy-five men gathered into Bible-classes taught by three of these lady visitors. In one of these fields where this work has extended through seven years, over three hundred adults have, through this agency, been brought to Christ, well instructed in the Bible and Prayer-book, grafted into the Church, and watched over with such loving assiduity that a very remarkable degree of faithfulness has been secured. In other fields the spiritual progress is equally satisfactory, as is shown in the following sketch of a Bible-class, composed of independent working men, collected by one lady in a sparsely-settled district.

Other departments of the work are still more satisfactory, for youth of both sexes being retained in Bible-classes, become in large numbers living members of the Church; some aiding their teachers by procuring new members for the class and watching over the less stable, while several young men are preparing for the sacred Ministry.

In no case has there been such a concurrence of favorable circumstances as may be found in many other parishes, therefore the full power of the Church in her aggressive work has not yet been manifested. Those who have had the chief oversight of these experiments have rather desired to show what was possible everywhere, than how much could be effected in any one field.

H.

MY DEAR M: I scarcely know where to begin to reply to your "letter of queries" about my Bible-class—your questions cover so large a field, that to answer them all, would require more than the limits of a letter. But I will try to tell you what "may prove helpful and suggestive." Your sphere of operations may be very different from mine. I labor under some great disadvantages, which are more than counterbalanced, in my estimation, by the fact, that I worship in a free church, to which I can cordially welcome all whom I meet, and that not to one service, especially provided for the poor, but to *all* the services held in the church. On the other hand, we can offer people no *ministerial* oversight or influence, as our mission can only claim a Sunday afternoon service and sermon from the Clergyman, and we have a service in the morning by a candidate for the Ministry, who reads a sermon. The Clergyman's time is engrossed with the duties and responsibilities of another charge, and we can expect from him no parochial work, except to bury the dead, or an occasional visit to some one very ill. This I premise, because you might otherwise think we "take too much on ourselves;" for in a thoroughly organized parish, the Clergyman, of course, would take the initiative in many things

which have fallen into the hands of lay-people with us. Our mission is peculiarly an example of "woman's work in the Church;" the only gentleman connected with it is superintendent of the Sunday-school, and otherwise engaged except on Sunday.

I think you were in the city rather more than two years ago, when I held the first session of my class, numbering three men, in the house of a shoemaker, near the church. In three months it numbered ten, and we were too many for one room. It was then removed nearer the church, and it has continued to migrate until we now have space to seat ninety; and yesterday it was my privilege to have eighty-three present. There are about one hundred and twenty-five on the roll, collected without patronage or any other pecuniary inducement; all are working men, chiefly mechanics, some well skilled and with good plain education—some just able to maintain themselves from week to week at carpet-weaving or kindred employments, in the factories within a mile of the church. Every grade of intelligence is to be found among these people, who represent almost every Christian denomination, and even semi-infidels and Mormons. There are three master machinists who employ respectively from fifteen to sixty men; there are men who can scarcely read, a few who cannot write. I state this to show the difficulty of answering your questions: "Had you any plan or method in organizing your class? Did you invite in a general way, or did you specify what it was to be like, and what you expected of them?"

The modes of reaching the men are as multiform as their occupations—always varied according to circumstances and opportunities, yet *never general*—each invitation to come to the class is given individually, and presented in the way most likely to attract that individual. "All things to all men," if we would win souls to Christ. One is invited to join the class to receive instruction in the best things; one is invited to come and see "what a class is like, taught by a woman," which, by the way, has drawn several who are now regular attendants. One is told "it is a class in which scholars take part, ask questions and state their views;" another is assured "he can sit quietly and listen without any danger of exposing his ignorance." One is asked to come because "he will find some of his friends there who enjoy the class;" another, who feels isolated in the country or neighborhood, is urged to "come and form a Christian association;" and so I might go on, for as I look on my roll-book I am reminded of the various ways by which different members have been won, and I can truly say no rule will do for all. In every case, however, they are told that the purpose of meeting is to study together that Word which is able to make us wise unto salvation. I will send you, in another letter, a leaf or two from my journal of specific cases, which may interest and help you. I am always unwilling to receive a vague promise of coming "sometime;" and if a man tells me he has an engagement for next Sunday, and for the next also, I claim the first disengaged Sunday, make a note of it, and if he is not there I visit his house that week to

see if he is sick or in trouble, as he failed to keep his engagement. If he comes to the class at the time appointed, I always notice it, sometimes commend him for his punctuality in keeping his promises, and secure his name as soon as possible on my roll. Sometimes the latter is refused or postponed—he is “not prepared for such a step, but will come.” In a few more Sundays I ask if I shall call his name as a member, or he himself says “you have not called me.”

This brings me to my custom of roll-calling, which I have only had for the last six months. As the class received a sudden impetus about that time, the old members said that they wanted to know all who came and give them welcome, but did not like to ask a man abruptly: “What is your name?” then I concluded to give a few minutes to the roll-call. Each answers to his name, and I recommend this to you especially, as it helps to make those who sit side by side familiar with each other. When one joins us who is strange, he is at once introduced to some two or three who are likely to be social with him or useful to him, and placed in some sense under the friendly care of one in the same neighborhood with him. The latter calls for him on Sundays, or reminds him through the week of the class, until he is identified with us, and he, in his turn, brings some one else. I do all I can to weld the class together by socializing it, by asking one to call and see another who is absent or sick, or by making one the bearer of a note, or book, or message to another. I feel that much more is needed in this direction, and I am planning how a reading-room can be provided for their use during two or three evenings in the week. If this project succeeds, or fails, I will let you know at some future time.

You ask my “mode of teaching, and how I manage to keep up their attention.” That is the marvel to me. The teaching is as simple as it possibly can be. Notice is given of the lesson for the following Sunday and the study of it urged, but I am afraid this is done by few. I read the portion aloud, each man has Bible in hand, and then I teach just as in a Sunday-school class, giving an explanation, verse by verse, varying it or aiding it by Scripture references, while one or another reads, all the class turning to the place, and thus acquiring what I think valuable—a habit of manipulating the Book from which all spiritual nourishment is drawn. I ask questions, sometimes, of a general nature, and of all the class; sometimes an explanation of a verse from some man whom I think ready or desirous to answer questions. Sometimes a difficulty which I know to be in the mind of a man is met by my asking a question of his neighbor; this brings out the mind or sentiments of two or three others in a discussion which may last five minutes. So far, I have been able to hold the check-reins, and to control perfectly any spirit of debate; but for a young teacher like yourself I should think it undesirable to try this mode. It interests me, and helps me to individualize the class, and know the status, intellectual, moral and spiritual, of each man, as I could not if I were the only querist. Scarcely a Sunday passes without one or more questions being propounded to me, foreign to the lesson. If a very brief reply will do, I give

it; if not, I ask the person to wait till after class, and then I have the privilege of explaining and enforcing Christian truth to him alone. After thus going over the lesson, I gather it all up, if a narration, making it as graphic and vivid as I can, and then close with *the* practical truth to be drawn from it all. It is important always to make some *one* point, to have some central idea in all your teaching, and thus to avoid generalities. Illustrate, when you can, from every-day life, from events of the day, matters which come under your observation, or facts in history; group around your subject as much life as you can. Never let your class separate without having pointed them to Christ as the Way, the Truth and the Life. I close with prayer, generally selected from the Prayer-book, and, after a hymn, call the roll; one hour and a quarter is our limit in time.

I generally keep one of the class for private conversation and prayer, sometimes at his own request, to have some passage of Scripture explained, or to talk of his own *spiritual* condition and interests, or to tell me of some joy or sorrow in his household or his business. You would be amused if you could know all the "experiences of life" poured into my ear, and brought to me for sympathy and for advice. On Sundays, however, I try to keep all secularities out, and press the claims of a crucified Saviour home to the heart with earnest entreaty if my friend is not a Christian, and give such counsel or help as may edify and build him up, if he is already a disciple. We never separate under these circumstances till we have knelt together at the throne of grace. This prayer, with one person, is always extempore and special, and it makes a deep impression; often a man lingers after the others have gone, to ask me to pray with him.

You ask if I visit them regularly at their homes? The most discouraging part of the work, the *only* discouraging part, is the difficulty of seeing the men during the week. Many of them ask me to come at their dinner hour; but it is usually unsatisfactory. I rarely go to their houses for a *visit* at this hour, unless invited to do so by themselves or their wives. I sometimes look in for a moment, and speak a friendly word, and leave a tract or hymn-book; this serves to familiarize them with me. I have sometimes gone to their workshops and factories, and, in the midst of the noise of machinery, have had five or ten minutes' conversation with some one who had been absent or seemingly indifferent, which has resulted in more regular attendance and more attentive hearing. They think it such a mark of interest in a lady to come to a noisy, dirty mill to look after a poor working man, that it is little enough they can do to accept her kindness, and return her visit by going to Bible-class on Sunday. But I have far exceeded the limits of a letter, and must reserve the full reply to this and other queries for a future time, when I will give the promised extracts from my diary, that you may see how special cases have been successfully treated. Ten of these men have progressed so far that they teach in the Sunday-school in the afternoon, as well as go to Bible-class in the morning.

The prayerful study of God's Word has been signally blessed to the awakening and strengthening of their souls.

When I am disposed to shrink from the responsibility of imparting religious instruction in the cottage, by the wayside, or to large classes of women on Thursday evening, and to men on Sunday, I am reassured by the recollection that my responsibility will be fearfully increased if I decline to use any knowledge of the Scriptures that I can acquire, for the benefit of the less favored people who swarm around our city. Words and acts of kindness to men and women, springing from the heart, make them docile learners, even in cases where there seemed to be the most persistent refusal to attend public worship. Small beginnings make it easy to the most timid and self-distrustful teacher, as she always gains confidence with the growth of her class.

A LETTER FROM KANSAS.

LAWRENCE, *April 3d*, 1868.

REV. AND DEAR SIR: I have just laid down the March Number of THE SPIRIT OF MISSIONS, containing your editorial on "Appropriations for 1868," with a heavy heart; and I am sure many others have done the same. We had, somehow, away out here on the front, got the idea that the contributions this year to the cause of Missions would be larger than usual, and that we might hope for more to help us in our work. God seemed to be answering our prayers, by putting into the hearts of several of His ministers to offer themselves for the work here in Kansas. Several new and very promising stations had been opened. Our Itinerant Missionary, Rev. C. D. Griffith, visited Oscaloosa, a flourishing country town, twenty-five miles from Lawrence, a few weeks ago, in answer to an earnest request from one of their leading men that they might have the services of the Church. Notice of his coming was duly announced, and the hall was well filled. The Mission Service was distributed among the congregation, and a little instruction in its use given; and although there was not a single Churchman present, the responses were full and hearty. A second service in the evening was more crowded than that in the morning. At a business meeting the next day, twenty-one of the leading men of the town pledged themselves and their families to attend the services of the Church, and contribute to their support; and promised to build their own church, costing one thousand five hundred dollars, within a year, without asking any outside help. The wardens and vestry were chosen, and the church organized under the name of St. Paul's. They have since contributed enough to purchase a small organ, that they may have the service in its full beauty at once. This is certainly a fair beginning.

The next Sunday the Missionary was at Ottawa. Here there are several Church families. A year ago, if the Bishop had had any man to send to them,

we might have had the field almost entirely to ourselves; but he had none, and now several other denominations are before us. Still they are not discouraged, and we hope to give them a service in three weeks.

Ellsworth, which, a few months ago, was the terminus of the Union Pacific Railroad, though it has advanced considerably beyond it now, is growing very rapidly, and bids fair to be a town of considerable importance. They sent a very pressing appeal to the Bishop for help. The Rev. C. Reynolds, from Fort Riley, and Rev. C. D. Griffith, have both visited them. Here we are first on the ground, there being no place of worship in the town. They have organized the Church of the Holy Apostles, and the Missionary will give them services regularly once in three weeks. If we had a man for each of these places, how much we might hope for!

At Baxter's Springs and Erie, in the Southern part of the State, services have just been established by the Rector at Fort Scott, Rev. J. M. Kendrick. All these things have cheered our hearts, and Bishop Vail was longing eagerly for the appropriations of the Board, to know if they would enable him to secure the services of one or two more Missionaries. Can you imagine the feelings with which he read your letter, saying that, instead of any increase, the old appropriations had been cut down to nine hundred dollars? All hope of new work taken away, and fresh pinching and privation for the little band of Missionaries who are struggling to uphold the banner of the Cross against the world, the flesh and the devil. I know it is not the fault of the Board. I am sure they did not come to this decision without pain. But what shall we do? Is it any wonder if our hands hang down and our hearts faint? Oh! if the East could only realize our need—could understand how the tide of population is rushing into these States; and, unless we meet them with the Gospel, how it will sweep over the land in a flood of infidelity and lawless wickedness. Nine hundred dollars a year for the cause of Christ, in this State of nearly half a million inhabitants and eighty thousand square miles, when the poorest negro in it makes his two dollars a day, or six hundred dollars a year! Population is coming in very rapidly, and business is progressing. If we can only be helped for a few years, I think we can then take care of ourselves; but if no seed is sown, no matter how rich the soil, there can never be a harvest; and if the Church be not planted now, we shall have no sheaves for the Lord of the harvest.

The few Missionaries we have are earnest men, working on under trials and discouragements, cheerfully and prayerfully.

“And ever they turn, that brave little band,

A long, lingering look to the East:

“Do they come? Do they come? We are weary and worn,

And are passing like shadows away.

The harvest is ripe, and lo! yonder the dawn!

For laborers—for laborers—we pray.”

* * * * *

WORK FOR THE CHURCH AMONG THE FARMERS.

IN a conversation, a few weeks since, with a very intelligent and liberal-minded Presbyterian Clergyman, my friend remarked that the growth of the Episcopal Church was confined to cities and large villages, while in the agricultural and farming districts it made no progress, and in fact, hardly held its own. Without stopping now to discuss the truth of the statement, the fact must be at once conceded, that our Church is very weak outside of the centres of population. There is a field for our missionary labor among the intelligent and thoughtful farmers of the Eastern, Middle and Western States; a field in which little has as yet been attempted and less been done. We have reached the rich, and are fast reaching the very poor, in our cities; we have pushed the pioneer Clergyman with the pioneer settler on the Western borders; but the great mass of farmers, who compose the granitic ridge upon which our society and our institutions rest as their firm and secure foundation, the Church has passed by. Thus these men, who of all others are of the American type, who give shape and force to the national thought, who wield the national will and direct the national progress, exert no direct influence upon the Church's destiny, and receive no direct influence from the Church's teachings. I propose to communicate a few articles upon the importance of a strong and combined effort to advance the Church into the country, to carry its missionary work into the agricultural districts and among the farming population.

Before proceeding directly to the subject, I wish to lay down two postulates, which must be taken as the bases of the whole discussion.

I assume then, in the first place, that all members of our own particular Church, whether Clergy or Laity, earnestly desire the restoration of an organic unity to the Church Universal, which is the Body of Christ, and long and pray for the time when this fact shall be accomplished. There are persons who see nothing to be regretted in the divisions existing among those professing and calling themselves Christians; who think it a matter of little moment whether a true believer be joined to this or to that denomination; who deny the possibility or the expediency of an outward oneness; who seek only for what they call a spiritual unity. With such I cannot argue; we stand upon different planes. The reasons why farmers, as a class already deeply religious, should be attracted towards our own Communion, in preference to any other, would have no weight with them. Yet it would seem that our Saviour had placed this whole subject where argument was unnecessary, and where difference of opinion was impossible. In that last and wonderful prayer for His immediate disciples, and for the whole Church—a prayer in which His intercessory work was openly begun upon earth—He asked, “that they all may be one, * * * that the world may believe that Thou hast sent Me:” “That they may be made perfect in one, and that the world may know that Thou hast sent Me.” When we consider that these wishes were uttered in a prayer, a form of address in which of all others

the thoughts and desires that lie deepest and nearest the heart are always expressed, and when we recall the occasion of this prayer—the last supper just finished, and Gethsemane but an hour in the future—the words of our Lord receive an intensity and depth of meaning which belong to none others uttered by Him.

Again and again, with importunate supplication He returns to this matter of unity. But He gives a reason, which necessarily stamps that unity as organic, outward, visible, and not merely spiritual—"That the world may believe that Thou hast sent Me." "That the world may know that thou hast sent Me." The oneness of the Church was thus to have some mysterious power in convincing the world of the Divine mission of the Saviour. The pure morality of His teachings, the miracles which attested His authority, His example of a holy life, His death and resurrection, would all move upon the hearts and minds of men, with a force almost irresistible; but yet there was one other fact subsequent to all these, and which in some sort should include and embody them all, from which the world should "know" and "believe" that Jesus Christ was sent by the Father. This fact was the unity of the Church. But how could the world perceive any unity that was not outward, visible, organic, but only spiritual? The world itself is described as spiritually blind, unable to discover things in their spiritual sense and import. A spiritual unity would have no power over the world, because men could not perceive its existence. Nay, if we deny the necessity of an organic oneness in the Church, we wrest the language of our Saviour from its plain and only meaning; we refuse to listen to the desires which found an expression in one of the most solemn acts of His life. If we believe in the truth of His utterances, if we look for the accomplishment of His purposes, we must accept the means which He has appointed. The unity for which He prayed, as the last motive power in evangelizing the world, must be restored; until the Church is visibly and organically one, the world will not "believe" and "know" that Jesus Christ was sent by the Father. A necessary field of activity in all true missionary work must be among professed Christians. A necessary duty of the Church is to draw all believers into its organization, and thus become *the one* for which our Saviour prayed. When this has been done, the labor of Missions will be on its way to a speedy close: until this be accomplished, we can hardly hope that the Church will do more than hold her position without advancing.

I assume, in the second place, that all members of our own particular Church, whether Clergy or Laity, agree in the opinion that it is the best of all forms of religious organization which exists in this country. Whatever be the character or strength of their convictions in matters of Church polity, whether they deem our Orders as absolutely essential to the very existence of a branch of the Church Catholic, or whether, with a Clergyman of high position and great influence, they look upon Christian bodies without those orders and our Liturgy, as simply irregular, or whether, with some perhaps, they deny even the irregular-

ity, and place ourselves and all others on the same foundation of right and authority, as equally parts of the Church Universal, they can all meet on this platform, they *can all unite* in regarding the Protestant Episcopal Church as possessing, in its Articles and Creeds, in its Liturgy, and in its Orders and government, elements of superiority to all others. Holding this opinion, the organic unity which we desire, which we long and pray for, which our Saviour in His last hours showed to be necessary to the final triumph of His Gospel, cannot be attained by any fusion of all denominations and religious bodies, ourselves included, into one, each giving up some portion of its peculiarities, until the result is a mixture of all, and identical with neither; much less can it consist in an absorption of ourselves and others into the organization of any existing body. If we are honest in our convictions and preferences, the outward and visible unity which we seek, must sometime and somehow be accomplished, by the extension of the Protestant Episcopal Church in the United States, until it embrace within its fold all those who believe in the Lord Jesus Christ. Is such a result impossible? If we are true to our professions we must not only contemplate it as possible, but must regard it as an end more important than any other to which we can direct our energies; an end for which we should labor, sure of the Divine aid, and sure that we are thereby hastening the time when the kingdom of Jesus Christ shall be completely established. In other words, we must expect that the time will arrive when our Church shall become, not by any legal enactment or change in our governmental institutions, but by the voluntary consent of all Christian people, the national Church of the United States.

H. P.

SHORT SERMONS FOR THE TIMES.

No. I.

Things which make for peace. Romans xiv. 19.

TROUBLOUS times are these, abroad and at home! Over sea large standing armies face each other, and wait only the word to renew their former strifes. On our side, while the rage and violence of actual warfare has ceased, the sky is yet dark, the sea is rough, and the ship of state rolls heavily. Bitter thoughts continue and harsh words are spoken, and it may perhaps be feared that causes will be found or made, by those who have learned to be fond of taking the sword, for resorting once more to the fearful arbitrament of battle.

Is it that we have wonted ourselves, as a people, to this sort of warring discord, that in the Church also, in the Kingdom even of the Prince of Peace, extremists gather parties, and that these indulge in harsh words, and that they threaten actions so rude and warlike that already the word "division," and others of ugly sound and purport have had speakers and hearers?

Is it not a time, brethren, for seriously considering, for favoring and urging the "*things which make for peace?*"

And what are these? God help us to find and know and use them!

I. The thoughtful, prayerful cherishing of His Spirit, among whose last teachings and most earnest wishings was, "*that ye may be ONE.*" Should not this be the first? There was a "corner-stone" laid—and at what cost! The beautiful, the glorious temple of Christian unity was begun. It has been built thus far, and is to be of "living stones." In the massive masonry of the walls or in the carved adornments of the inner arches, at the porch or at the altar, there is a place for each and every one of us. And we are quarreling together about our shapes and angles! We think we cannot fit in with such an one, nor let him fit in with us! Should we not see to it, not that we fit with each other, but rather that we are each shaped truly to the level and plumb-line of the Master-builder? If we become symmetrical in ourselves, in all the qualities of humble Christian discipleship, will not He give us place and grace in "the building" which He seeks to have "fitly framed together?" Is there not great danger, brethren, that we fail in suiting ourselves, humbly, to *His* plans, and so, while following our own, hinder the Temple's growth and glory?

II. The determined setting-aside and positive ignoring of *all* our disagreements. There would seem to be those who are resolved to emphasize and loudly utter and repeat our differences. Let us who stand between the extremists, and really form the body and large majority of the Church, agree with ourselves that we will say nothing, write nothing, *think* nothing about these so sadly disputed points, but simply pray and work and wait for blessings, each one of us in his own appointed place. What is high-churchmanship? And what is low-churchmanship? I do not know; and I shall ask no one to tell me. I will not read what the canonists and rubricians, nor what the liberals write. I find in this department of THE SPIRIT OF MISSIONS a model of Church journalism. Here meet men of differing minds, who yet work together with agreeing purpose, and *God has blessed their work.*

III. Thus let us seek for Christian union *through an earnest devotion to Christian work.* There are rivalries, jealousies, even enmities sometimes, among the divisions of an army; but when *the* enemy is in sight, and the bugle sounds the advance, their feuds are forgotten; as a unit of feeling, and of force also, the columns march, the lines are formed, the assault is made; and so the victory is won amidst the cheers of all the thousands.

Comrades in Christ's Army, our earthly leaders tell us of the urgent need there is this very hour of all our gathered and united strength. Our heavenly Leader gives us, through an Apostle's clarion voice, the watchword, "*ONE LORD, ONE FAITH, ONE BAPTISM;*" and let us *forget* all *party* names and speak no words of strife, and think of naught but loyalty to Christ our Lord, and, with one heart and prayer and voice and effort, fight manfully to win souls for God!

EDITORIAL.

NOT FOR LACK OF MATERIAL.

WE present to our readers in this number fewer pages than usual of such reading matter as they have long been accustomed to. This abridgment is not made through lack of material, but for the purpose of supplying somewhat extended reports of the Delegate Meeting recently held at St. Louis, Missouri. If what we present shall at all affect those who read it as the hearing of it affected us, we are confident, that for this arrangement, we shall receive many more thanks than censures.

We wish that we had power to exhibit in words, the spirit that pervaded and ruled this great missionary meeting; but it is simply impossible to tell all that is felt and enjoyed by Christian hearts under the conscious presence and influence of the Holy Ghost. We do the best and all we can, and trust that joy and courage to work may be inspired in many souls by such a record of what others said and felt as we are able to give.

YOUNG HANDS AT WORK FOR BISHOP TUTTLE.

WE received a few days ago an offering for the work at Salt Lake City, which pleased us much. It amounted in money to sixty-five dollars, but it had a still higher value in our estimation, for it was the fruit of a child's work—that of a little girl of eleven years of age. The sixty-five dollars were the proceeds of a sale of useful and fancy articles, mostly made by the child herself, and the plan in its entire conception and execution was her own. How much may be accomplished by the least among us, if we will only do with our might all that which our hands can find to do!

PRAYER-BOOKS.

THE Whitsun Day appeal of the New York Bible and Common Prayer-book Society is before us, and on its outer page we read, how “on Whitsun Day of the year 1549, the First Prayer-book of Edward VI. began to be used in the churches and by the people of England;” how the book “was published in March, but ordered to be taken into general use not until Whitsun Day (June 9th), as if the compilers, who had recorded their conviction that their work

had been done by the 'aid of the Holy Ghost,' desired, evidently, to dedicate their work " to His especial service. We are then urged to "signalize *this* Whitsun Day by giving freely of our means and influence to place the Prayer-book within the reach of all who need it, as *that* Whitsun Day in 1549 was distinguished by a devout and joyous inauguration of its use in England." We heartily second this appeal. We feel that it is very closely connected with our own missionary work. We send forth laborers into the field; but can we expect to see much fruit from their labors if we send them without tools? We *know* that Prayer-books themselves are most efficient Missionaries, and we should like to scatter them broad-cast over the land, in a sure trust that churches would spring up everywhere from this precious seed. The address of the Rev. Merritt H. Wellman, the Special Agent of the Bible and Common Prayer-book Society, is No. 5 Cooper Union, Fourth Avenue, New York.

DEPARTMENT

OF THE

YOUNG SOLDIERS OF CHRIST

For the Spirit of Missions.

RICHARD MORTON;

OR,

MISSIONARY LIFE AND WORK.

CHAPTER IV.

WE were going out to pay a call. The buggy stood at the door, and baby and I took our places in great glee. Baby always did love horses, and now she laughed and shouted and tried in her pretty way to talk; but the words would not come yet to those sweet, rosy lips. I was in no haste to have them come; I wanted to keep my Nellie a baby as long as I could. I even hoped that when she did talk, it would be for a long time in the most broken little words. Foolishness is it? Well, perhaps so; but the mothers will not blame me.

Richard took his place beside me and we set off for a long drive, as we were going to see some of my husband's country parishioners. We met with no particular adventures on our way to Mr. Blake's, where we were most hospitably received and entertained by the worthy farmer and his family. The good wife and I compared babies—my Nellie could walk, and her youngest child was beginning to talk—and she, from her longer experience, gave me several useful hints about housekeeping, taking me to see her kitchen and her dairy, and showing me what comfort could be brought even into a rough Western home.

Richard, meanwhile, had been discussing with Mr. Blake the best means of raising money to build a church in the town, which was the great object at present of my husband's plans and hopes. Mr. Blake, though not himself a religious man, entered into this subject with interest, and readily promised to do his part in defraying the expense; for, he said, he did not want his children to grow up like heathen; he had been to "meeting" when he was a boy, and he knew that the remembrance of his Christian home had made him "steady" when he would otherwise have followed evil companions, and, he added, "the wife there, has always been pining for prayers and sermons."

When Mrs. Blake and I came in from the kitchen, we stood for a little while to watch the group of children—she had six of various ages—who had taken complete possession of my Nellie. "Have they ever been baptized?" I asked. "No, my dear," she said; "Blake used to talk of taking them to Portland, as I wanted to have it done, but he never seemed to find the right time; it's not easy going so far with so many little ones." "No," I said, hesitatingly (in my own mind I was weighing the trouble of taking the children to Portland with the advantage of having them baptized, and wondering if this were the time and place to speak my thoughts aloud, especially as there was no need for them to go to Portland now, and as it had not probably been the mother's fault that the journey was not taken before). "I see what you are thinking of," said Mrs. Blake; "you think that folks ought not to give things up because they don't come easy." "Yes, I was thinking that," I said, smiling at her quickness; "one must do hard things sometimes." "I am sure you do," she answered; "what ever brought you and Mr. Morton to these parts?" I looked at Richard, who was talking earnestly, with a light upon his face that I was sure they could not fail to read aright; her eyes followed mine. "Yes," she said, as though I had spoken, "he came for the love of God; well, he will have his reward! But it must be a dreadful change to one like you, that has had everything done for you always." "How do you know that?" I asked, in surprise. "I can see well enough," she said, "that you are not used to our ways; but I'll tell you, my dear, it is not a bad life after all, if you take it right." "I intend to like it," I answered. "But about the children," she said again; "I was talking to Blake, the other day, about having them Christened, now that we have a Minister in Clarkesville, and he is willing for the little ones—I have my own way mostly in such things—but he won't have the three elder ones taken

unless they want to ; and they are afraid of it somehow." "You intend to come in to the services on Sundays, do you not?" I said. "Oh yes," she answered. "Suppose you remain long enough for the children to come to Sunday-school after service ; perhaps when they have been taught what Baptism is, they will want to receive it."

So it was arranged, and soon after this we said good-by, and Richard, baby and I turned to take the homeward road.

"You will find a shorter way than the one you came by if you turn to the right when you get to the end of my corn-field," said the farmer ; "I have been cutting a new road that takes off a good piece of the journey between here and Clarkesville ; it will bring you out on the old road again near the town. It is a little rough, though."

We found it decidedly rough.

"Oh, Richard !" I said, after enduring the jolting for more than a mile, and stilling baby's cries as well as I could—even good babies do cry when they are sleepy and uncomfortable—"I never understood before the truth of the proverb, that 'the longest way round is the shortest way home.'" "Just imagine that we are on a pic-nic, and then you will enjoy it," said my husband ; "we had rougher driving than this when we went up Paltz Point—you remember, Meta?"

Did I remember !—as though I could *ever* forget that pic-nic at Paltz Point ! It was before we were married, and a good deal happened that day—but I do not intend to tell about that.

I was still talking of Paltz Point at intervals while trying to soothe baby, when Richard suddenly checked the horse before the door of a small log-cabin, and, springing from the wagon, held out his arms to Nellie. She stopped crying immediately, pleased with a prospect of change.

"Are you going into that house?" I asked. "Yes ; will you come with me?" he said. "Do you know who lives there?" I inquired. "No ; but I want to invite them to come to church, and I think baby will be quiet if I get her a glass of water." "I should like some too, and it will be a rest to get out of this buggy for a few minutes ;" so I followed to the door of the cabin, not thinking that I should do anything more than get some water there.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 1 to May 1, 1868, inclusive:—

MAINE.

Camden—St. Thomas.....	\$5 10	
Dexter—Messiah.....	1 45	6 55

NEW HAMPSHIRE.

Concord—St. Paul's.....	40 00	
Portsmouth—St. John's, add'l.....	5 00	45 00

VERMONT.

Brattleboro'—St. Michael's.....	20 00	
“ Geo. E. Nichols.....	00 41	
Burlington—St. Paul's.....	8 50	
Woodstock—St. James' S. S., for Bishop Lay.....	5 00	33 91

MASSACHUSETTS.

Ashfield—St. John's, for S. L. B. F.....	15 28	
Boston—Advent, add'l.....	50 00	
“ St. Matthew's.....	86 00	
Charlestown—St. John's, of which for Bp. Randall, \$30; P. C. M., \$75; Bp. Whipple, \$40.....	165 00	
Greenfield—St. James', of which for Dr. Breck, \$3.56; Bishop Whipple, \$25.93; Bishop Tuttle, \$45.96; from J. W. R., \$1.72.....	97 17	
Lawrence—St. John's.....	10 00	
Oxford—Grace, “E. C. B.”.....	2 50	
Quincy—Christ.....	15 00	
Springfield—Christ, of which for P. C. M., \$15; for Nashotah, \$43.....	58 00	488 95

RHODE ISLAND.

Providence—Christ S. S.....	5 00	
“ St. John's, “S.”, for April, Easter Offering from seven little girls.....	6 00	
“ “.....	2 00	
Pawtucket—St. Paul's S. S.....	16 00	
Woonsocket—St. James' S. S.....	20 00	49 00

CONNECTICUT.

Bridgeport—St. Paul's, for Bp. Tuttle.....	10 00	
“ “M.”.....	5 00	
Canaan—St. Mark's, for Bp. Whipple.....	5 00	
East Haven—Christ.....	6 00	
Fair Haven—St. James', for Rev. M. Hoyt.....	15 00	
Darien—St. Luke's S. S., of which from Eddie Cuzon Mission Box, 75 cts.; for Bp. Tuttle.....	8 75	
Hartford—Christ, Ladies' Sewing Soc'y, for P. C. M.....	87 00	
“ A Churchwoman.....	100 00	
Litchfield—St. Michael's, for Colorado.....	10 00	
Middletown—Holy Trinity, for Bp. Randall.....	18 00	
“ Holy Trinity, a Member, of which for Bishop Whipple, \$10; Bishop Lay, \$10; for P. C. M., \$10.....	41 60	
Meriden—St. Andrew's.....	55 17	
New Britain—St. Mark's.....	20 38	
New Canaan—St. Mark's.....	10 00	
North Haven—St. John's, for Bishop Tuttle.....	14 50	
New Haven—Trinity, of which for S. L. B. F., \$25; and in memory of Little Johnnie, \$5.....	65 00	

New Haven—Trinity Parish School, for Rev. S. D. Hinman.....	\$2 50	
New Milford—St. John's S. S., for Rev. S. D. Hinman.....	16 58	
Norwich—Christ S. S., of which from Mrs. G. Greene's Class, \$7.37.....	43 62	
Portland—Trinity, of which for Rev. M. Hoyt, \$15.....	35 00	
Southport—Trinity.....	22 50	
Seymour—Trinity, of which from S. S., for Rev. M. Hoyt, \$11.88.....	26 88	
Stamford—St. John's, of which for Bp. Tuttle, \$15.....	16 00	
Watertown—Christ S. S., for Rev. S. D. Hinman, \$14; Bishop Tuttle, \$5; Bp. Whipple, \$9.....	28 00	662 48

NEW YORK.

Albany—St. Peter's, of which for Bp. Tuttle, \$140.90; for Nashotah, \$10; for Bp. Whipple, \$140.90.....	291 80	
Brookhaven—Caroline Ch.....	8 00	
Brooklyn—Grace, of which for Nashotah, \$19.52; for Faribault, \$25.50; for Bp. Tuttle, \$1.40; for Utah, \$1.00.....	69 70	
“ Redeemer, for Bp. Randall.....	84 00	
“ D. Marvin, for Bp. Tuttle.....	20 00	
Catskill—St. Luke's.....	21 00	
Cohoes—St. John's.....	15 00	
Clifton, S. I.—St. John's, for relief Southern Clergy.....	180 00	
Cooper Town—Christ.....	30 00	
Duanesburgh—Christ.....	17 00	
East Chester—St. Paul's.....	22 39	
Edgewater, S. I.—St. Paul's.....	181 93	
Fishkill—Trinity.....	6 00	
Goshen—St. James'.....	55 63	
Hobart—St. Peter's, for Bp. Tuttle.....	4 21	
Hudson—Christ, Easter, of which from S. S., \$164.47.....	235 70	
“ Christ, for Rev. M. Hoyt.....	25 00	
Huntington—St. John's S. S., for Rev. G. W. Fote.....	30 75	
Lansingburgh—Trinity, for Bp. Tuttle.....	92 46	
New Brighton—Little Dovey's Purses.....	3 06	
Newburgh—St. George's S. S., for Rev. M. Hoyt.....	50 25	
New York—Chapel Holy Cross.....	28 30	
“ Calv. Mission. Chapel, five cent coll.....	2 75	
“ Holy Apostles, Young Ladies' Bible Class, for Bp. Tuttle.....	8 50	
“ St. Anne's, for Bp. Clarkson, \$10; Bp. Randall, \$10; Bp. Tuttle, \$10.....	30 00	
“ St. Luke's.....	122 76	
“ “ S. S. Infant Class, for support of Indian boy named Isaac H. Tuttle.....	42 00	
“ St. Mark's, a Member.....	25 00	
“ “ S. S., for Rev. A. M. May.....	105 00	
“ Trinity Chapel, for Nashotah.....	180 01	
“ “E.”, for Rev. E. P. Gray.....	75 00	
“ Geo. Walker Mission. Box.....	1 00	
“ Miscellaneous.....	5 00	
“ Augustus Trol, for Bp. Clarkson.....	70 00	

<i>Ogdensburg</i> —St. John's S. S., for S. L. B. F.....	\$100 00	
<i>Poughkeepsie</i> —St. Paul's, a Member, for Bp. Davis.....	5 00	
" Christ, add'l. of which for Nashotah, \$1.53; for Fairbault, \$1.53; for P. C. M., \$29.07.....	108 13	
<i>Rhinebeck</i> —Messiah.....	40 16	
<i>Rossville, S. I.</i> —St. Luke's S. S.....	10 50	
<i>Scarsdale</i> —Easter Offering.....	3 50	
<i>Stockport</i> —St. John Evangelist.....	42 88	
<i>Schenectady</i> —St. George's, add'l. for Bp. Randal.....	2 00	
<i>Tompkinsville</i> —St. Paul's S. S. Class, for R. C. M.....	1 50	
<i>Williamsburgh</i> —St. Mark's, for Rev. S. D. Hinman.....	10 00	
<i>Walden</i> —St. Andrew's S. S.....	19 42	
<i>Wilmot</i> —St. John's.....	3 33	
<i>Yonkers</i> —St. John's, add'l.....	22 50	2508 12

WESTERN NEW YORK.

<i>Buffalo</i> —St. Paul's, Easter.....	2 00	
<i>Brockport</i> —St. Luke's.....	10 00	
<i>Hopeton</i> —S. S., for Oregon.....	3 00	
<i>New Berlin</i> —"M. & S." for Bp. Tuttle.....	20 00	
<i>Port Byron</i> —"C. J. F.".....	5 00	
<i>Watkins</i> —St. James' S. S.....	18 60	58 60

NEW JERSEY.

<i>Bergen City</i> —Miss Ruderow.....	8 00	
<i>Burlington</i> —St. Mary's, for Bp. Tuttle.....	90 58	
<i>Belleville</i> —Christ, for Bp. Randall.....	75 00	
<i>Camden</i> —St. Paul's.....	106 70	
<i>Eatontown</i> —St. James', Memorial S. S.....	5 45	
<i>Freehold</i> —St. Peter's.....	9 75	
<i>Jersey City</i> —Grace.....	7 00	
<i>Hudson City</i> —St. Paul's.....	1 85	
<i>Morristown</i> —St. Peter's, R. C. Nystrom's S. S. Class, for educating boy at Salt Lake.....	12 00	
<i>New Brunswick</i> —Christ, for Bishop Tuttle.....	16 85	
<i>Orange</i> —Grace S. S.....	209 95	
<i>Riverton</i> —Christ.....	12 50	555 63

PENNSYLVANIA.

<i>Holmesburgh</i> —Emmanuel, for Bishop Tuttle, \$8; Bp. Randall, \$2; Bp. Neeley, \$20.....	30 00	
<i>Lebanon</i> —St. Luke's.....	15 62	
<i>Mauch Chunk</i> —F. A. Snyder, 14th Birthday.....	1 00	
<i>Manayunk</i> —St. David's S. S., for Bishop Randall.....	50 00	
<i>Philadelphia</i> —Christ, for Bp. Randall.....	200 00	
" Incarnation.....	50 00	
" Redeemer.....	5 00	
" Pa.—Kingsessing, E. R. H. five cent coll., \$1; for Bp. Tuttle, \$2; Ch. at Mankato, Minnesota, \$2.....	5 00	
" Southwark Trinity S. S., for P. C. M., \$25.75; Nashotah, \$25.75.....	51 50	
" Redemption S. S.....	8 50	
" Bishop Tuttle Bible Class, for Bp. Tuttle.....	30 00	
" Mary's Mite, for Missionaries.....	1 00	
<i>Rochdale</i> —Calvary S. S.....	20 00	462 62

PITTSBURGH.

<i>Pittsburgh</i> —St. Andrew's, for Bishop Tuttle.....	5 00	5 00
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DELAWARE.

<i>Stanton</i> —St. James', for P. C. M.....	\$20 00	20 00
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MARYLAND.

<i>Annapolis</i> —St. Anne's, add'l.....	50 00	
<i>Baltimore</i> —St. Barnabas.....	10 00	
" "M.".....	1 00	
<i>Bladensburg</i> —B. O. Loundes.....	5 00	
<i>Easton</i> —St. Peter's.....	40 00	
<i>Hyattsville</i> —Of which from Conrad and Jesse Reno's Missionary Box, \$5.....	10 00	
<i>Hagerstown</i> —St. John's.....	53 52	
<i>Leonardstown</i> —H. E. Dent and M. B. Murpby Missionary Box.....	00 85	
<i>Harford Co.</i> —St. George's Parish.....	10 00	
<i>Washington</i> —St. John's, penny coll.....	4 46	184 83

NORTH CAROLINA.

<i>Beaufort Co.</i> —St. John's.....	2 60	
<i>Bath</i> —St. Thomas'.....	2 40	
<i>Gatesville</i> —.....	3 00	
<i>Greenville</i> —St. Paul's.....	5 00	
<i>Lincolnton</i> —St. Luke's.....	2 75	
<i>Rowan Co.</i> —St. Andrew's.....	3 50	19 25

SOUTH CAROLINA.

<i>Abbeville</i> —Mission. Box, two children.....	7 00	
<i>Pendleton</i>	7 55	
<i>Spartanburgh</i> —Advent.....	10 25	24 80

GEORGIA.

<i>La Grange</i> —Lenten Savings of Rector's Family.....	7 00	7 00
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LOUISIANA.

<i>New Orleans</i> —To go where most needed.....	5 00	5 00
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ARKANSAS.

<i>Fort Smith</i> —St. John's.....	18 00	18 00
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KENTUCKY.

<i>Elizabethtown</i> —Christ.....	2 00	
<i>Frankfort</i> —Ascension, for Utah.....	35 15	
<i>Georgetown</i> —Holy Trinity.....	15 00	
<i>Paris</i> —St. Peter's, for Bp. Lay.....	16 95	69 10

OHIO.

<i>Ashtabula</i> —St. Paul's.....	40 00	
<i>Cleveland</i> —St. Paul's, two members, for Bp. Tuttle.....	20 00	
" St. Paul's, five cent coll.....	27 00	
<i>Delaware</i> —Mrs. C. W. Little, for Bp. Randall.....	25 00	
<i>Columbus</i> —C. E. Burr, for Bp. Randall.....	5 00	
<i>Oberlin</i> —Christ, a Friend.....	4 50	
<i>Piqua</i> —St. James' S. S.....	30 50	
<i>Springfield</i> —"C. R.".....	10 00	162 00

INDIANA.

<i>Cannelton</i> —St. Luke's.....	10 00	
<i>Logansport</i> —"A. H. J.".....	5 00	15 00

ILLINOIS.

<i>Alton</i> —St. Paul's.....	7 23	
<i>Plainview</i> —"H. B. C.".....	1 00	
<i>Peoria</i> —St. Paul's.....	25 00	
<i>Waverley</i> —S. M. G. Allis.....	10 00	43 23

MICHIGAN.

<i>Detroit</i> —St. John's, of which for Bp. Tuttle (savings two little girls, \$1.35), \$51.35.....	66 35	
<i>Dexter</i> —St. James'.....	10 00	
<i>East Saginaw</i> —St. Paul's.....	8 00	84 35

WISCONSIN.

<i>Kenosha</i> —St. Matthew's, of which for Bp. Tuttle, \$2; Bp. Clark- son, \$2; Bp. Randall, \$...2	\$18 67	
<i>Milwaukee</i> —St. Paul's.....	53 47	
<i>Ripon</i> —"O. A. A.".....	2 10	
<i>Steven's Point</i> —Intercession.....	2 10	76 84

MINNESOTA.

<i>Douglas</i>	3 10	
<i>Minneapolis</i> —Gethsemane.....	100 00	
<i>Rose Mount</i>	2 65	
<i>Robert's Lake</i> —S. S.....	00 50	106 25

IOWA.

<i>Albia</i>	4 45	
<i>Chariton</i>	4 60	
<i>Davenport</i> —Bishop's Ch.....	6 08	
<i>Keokuk</i> —St. John's.....	25 25	
<i>Mount Pleasant</i> —St. Michael's.....	6 00	46 38

MISSOURI.

<i>St. Louis</i> —Grace, for P. C. M.....	25 00	
" "S. K. W.".....	5 25	30 25

KANSAS.

<i>Fort Scott</i>	10 00	10 00
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DAKOTA TERRITORY.

<i>Cheyenne</i> —St. Mark's, Easter.....	16 00	16 00
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Total for month, \$10,477.06, of which there has been contributed \$3024.85 for special objects not under control of the Committee.

WASHINGTON TERRITORY.

<i>Olympia</i>	\$10 00	10 00
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MISCELLANEOUS.

Receipts Young Christian Soldier.....	207 35	
A Friend.....	50 00	
Proceeds of children's sale in aid of Bp. Tuttle.....	65 00	
Anonymous.....	5 00	
A Clergyman's Son.....	15 00	
Anonymous.....	5 00	
A Friend, for Ch. Batesville, Ark.....	1 00	
"H. S. B.," recovery from illness.....	7 00	
Cash on account Loan.....	1501 25	
" ".....	1028 59	2885 00

LEGACIES.

Estate George Coggill, less Revenue Tax.....	235 00	
Estate Mrs. Charles, through Mr. G. Collins.....	425 50	660 50

YOUNG SOLDIERS OF CHRIST.

Receipts for the month.....	1107 73	1107 73
Total.....	\$10477 06	
Amount previously acknowledged.....	70145 87	
		\$80,622 63

Bishop Neely gratefully acknowledges the receipt of the following offerings for Missions in Maine from unknown contributors, viz.:

"H."—Westchester Co., N. Y.....	\$10 00	"J. M. M."—New Milford, Conn.....	\$5 00
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DELEGATE MEETING OF BOARD OF MISSIONS.

MAY, 1868.

WE have just closed a most delightful Delegate Meeting at St. Louis, a summary of the proceedings of which we give below, as made up from the daily reports printed in the *Missouri Democrat*. We feel indeed thankful to a kind Providence who protected us and the delegates in the long journey to that distant point, and brought each safe to family and home again. We bless His Holy Name that He put it into the hearts of so many of the Bishops, Clergy and Laity to assemble there, and consult and interchange ideas for the advancement of the Missionary work of the Church. It was worth a journey of two thousand miles to attend such a meeting. We are sure that those who gathered from day to day to attend the services and listen to the addresses, felt their hearts all aglow, and will not soon forget what seemed the marked presence of the Spirit of God.

We are sure that our readers will be more than paid by a careful perusal of these daily reports, not only for the trouble of reading, but for the loss of other matter crowded out of the present Number of THE SPIRIT OF MISSIONS, by the full account of the Delegate Meeting here given.

The opening services on Sunday evening were held in Christ Church, which was entirely filled by a deeply interested audience. Two Bishops and the delegates occupied the chancel, and without the rail were ten or twelve Clergymen from the city and neighboring States. Of those in the chancel were the Rev. Drs. Haight, Twing, Geer and the Rev. Mr. Gillette, of New York; and among those outside the chancel rail were Rev. Dr. Locke, of Chicago; Rev. Dr. Boyd, of Natchez, Miss.; Rev. Dr. Corbyn, of Palmyra, and others.

Rev. Dr. Schuyler, Rector of the church, welcomed the beloved brethren in the name and behalf of the Diocese. He explained the nature and object of the meeting, and announced that the delegates were present with the hearty approval of the late Bishop, and with the approval and, indeed, by the invitation of the local Clergy. He learned, however, from one of the secretaries present, that it had been the purpose of the Board to seek the privilege of coming to St. Louis even before they were invited, and he trusted that these facts were an omen of happy results. He was sure the Church of St. Louis would give a most hearty welcome to the beloved brother who had been designated to preside over the

meeting, for his name and his worth were dear to the brethren, and he was most happy to welcome and introduce Rev. Dr. Benj. I. Haight, of New York. Dr. Haight, on coming forward, said, in substance:—

My Reverend Brother, and Brethren of the Clergy of the Diocese: I thank you most feelingly for this cordial and Christian welcome; and you, brethren beloved in the Lord who crowd this spacious temple, I thank you for this evidence of your appreciation of the importance of the work we are convened to forward. The Church is now engaged in a great enterprise; and while it awakens all our sympathies and all the energies of the Clergy, it cannot be carried forward except by the sympathies, the prayers and the liberal alms of the Laity. I am impressed with a degree of sadness in visiting this stricken and bereaved Diocese, and most deeply sympathize with you in your great affliction. But though your departed Bishop has gone to his rest, while we mourn his loss and shed the tear of sympathy for the memory of his virtues and his godly life, let us ask ourselves, what would be his word to us could he speak from his grave for our benefit? Would he not say to us all, "The night cometh; work therefore while the day lasts"? Though the Bishop of the Diocese has passed to his rest, and we are deprived of his wisdom and his counsels, it gives us great happiness that we have yet present with us three other Fathers in God, whom we welcome with loving hearts, and ask from them their blessing.

SERMON BY THE REV. G. J. GEER, D.D., RECTOR OF ST. TIMOTHY'S, NEW YORK.

Numbers xiii. 30: "*And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it.*"

In no other relation does history repeat itself more clearly than in the history of the people of God. That was once done in miniature which is now painted on the broader canvas of the world-wide work of the Church of Christ. Nay, in nothing are the continuity and identity of the several dispensations, as parts of one great whole, more clearly to be traced than in the manifestations which attend upon the organized action of the force of good and evil. Crises are reproduced. Present life is agitated by powers coming up in our midst, from beneath our very feet, powers familiar to the student of God's Holy Word, though long hidden. From time to time we are awakened to a higher consciousness. We are roused as from sleep; for livelier apprehensions that *God lives* make the past in our lives seem like a period of sleep. We feel, with an amazement akin to that of the disciples at the Resurrection, that we are near, very near, in present passing events, to a Being whom we have a habit of regarding as the God of the past—the God of history. Like that point of tremulous interest, just as a statue is to be unveiled, so it sometimes seems as if the occasion were upon us when the veil which hides Him from us shall be withdrawn, and CHRIST shall appear—it seems as if His unveiling or manifestation were at hand.

Trace with me, this evening, patiently, if you can, a single point of resemblance between that crisis in the history of the Children of Israel, to which the text introduces us and that which is now upon the present, living Church.

We have before us, of course, the broad and familiar outlines of the picture of the People of God leaving the land of Egypt, ever received as a type of the kingdom of this world, left behind by those whom God would make citizens of a better Country. They had left it; not without sharp conflicts with the Monarch of the land, typical of the wrestlings of the evils of our nature, which follow us up to reclaim us back to the old bondage long after we have set our faces towards a better land, and we seem to be far advanced on our journey.

The one point, however, indicated in the text, is that of the first and quickly consummated arrival at the borders of the promised land. The Divine blessing gave them speed on their journey; an impetus had been gained by quick, accelerated motion, which but needed the buoyancy given by courage and hope to have carried them on to immediate and full possession.

Counsel is wise, but delays are dangerous. To "hasten slowly" is wise, if so be we are continuously hastening. Thus did not the People of God. For as when Eve judged by the sight of her eyes, tried her own powers of observation and judgment, reasoned, considered appearances, though God had clearly spoken; so the men who went up with Caleb and Joshua to spy out the land received not the Divine will and word as an earnest of success. The appearances, which were manifestly against them, advanced upon them like a flood and drowned confidence and courage and faith in the hearts of those who had just passed through the Red Sea on dry land, the waters being a wall on the right hand and on the left. They had left Egypt, not merely that they might escape from bondage, but that they might enter the promised land. The steps already taken, in the midst of the tokens of Divine attendance, interest and blessing, finally led them to the threshold of the purpose for which they had thus far been led. At this critical point—critical as related to the past, critical as related to the future, critical as related to the just expectations of their Divine Leader—they failed. That the land flowed with milk and honey was nothing to them. The single cluster of grapes from Eschol, borne upon the shoulders of two of their number, told its tale of plenty in vain. Their whole attention was given to the strength of the people of the land, the stature of the giants, the greatness of the walled cities—things adverse to success.

They also communicated their spirit to the people. They discouraged the people; so that "All the congregation lifted up their voice and cried; and the people wept that night, and all the people murmured against Moses and against Aaron, and the whole congregation said unto them, Would God that we had died in the land of Egypt, or would God we had died in the wilderness."

God's displeasure was aroused. It was in an important sense another Israel who entered the land of promise, who came up out of the furnace of affliction through which, by reason of this failure, they were made to pass. Of those

who failed at the *first opportunity given*, all died in the wilderness into which they fell back, and in which they wandered through long years, save Caleb and Joshua. These commended themselves to the favor of the Lord. They said, "we are well able to go up and possess the land."

Three years had not elapsed after the departure of the children of Israel from Egypt before they were bidden to enter by direct assault, and to fulfill the Divine purpose! What is the lesson? As if God were speaking to His Church to-night; this is his Message: *the first opportunity given, carries in itself the Divine call to take possession of the land in His Name.* The child, baptized on the eighth day need not be three years old, the adult not three days, after Holy Baptism, before he may be led by the hand of one who is over him in the Lord, to the borders of his work of aggressive activity upon the wide, out-stretching domain, inhabited, possessed by powers of evil which it is the mission of the Church of God to drive out. I mean to say distinctly that, after the sign of the Cross has been made upon the forehead, the first work to be done is work outside of one's own self. A Christian is sent by One who was Himself *sent*. The terms of his Baptism imply that he also is *sent*—sent as a soldier. He is sent to conquer for Christ. His work is Missionary work—work which comes of being *sent*.

See how much depends upon this right apprehension of our calling. Nearly the whole record we have of the Children of Israel during that period of forty years pertains to the second and thirty-eighth of those years; the rest is comparatively shrouded in darkness. During the first two or three years, as they were led on to Caanan, the record is full; but when they turned from the land of promise, to which, as we have seen, they were in the first instance speedily brought, the sacred historian seems to have heard and heeded a message from Heaven—saying, "Let them be unto thee as a heathen man and a publican."

Nothing can be more clear than that, as a Church, we have been brought in our own country to stand on the borders, and hitherto only on the borders, of a mighty work, which the Master has given us to do.

How much the Church has lost, by missing *first opportunities* given to her, we can never know in this life. Sad revelations, I fear, await us beyond. How far darkness, blindness, wandering in the wilderness of impotence have become our portion, and how far death worketh in us because we have not freely given of that which we have freely received, even the regenerating, purifying, elevating, saving powers of the Divine Life, God alone knoweth. Certain it is, the desire to impart Christ is the test of having received Him—the earnest of His *abiding* presence in the soul; and the first opportunity given extorts the proof.

The first opportunity! Let us look at it. The first opportunity is that point of time when God is near—consciously near. It is the point when the conscience is quickened—when spiritual perceptions have life. It is a point

when Divine aid is at hand—when the impetus gained from past motion, by which we have been brought up to the present opening, will carry us over the difficulties which lie at the threshold. It is the point of the concurrence of elements of strength, in an instant more to become diverse and scattered. It is the passing train, which must be speedily entered or it is quickly out of sight. Solomon never wrote wiser words than these: “He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.” Look at it farther. It would have been easier to have communicated the Gospel to all parts of the world, had the Church at Jerusalem waited until these days of extraordinary facilities for rapid communication. Twelve days only of waiting were permitted.

Nothing can stand which is a self-contradiction. To be created for one thing and live for another, is to eat out the life which has been imparted. A kingdom may be divided against itself, by contradicting the essential law of its own life. The Church was not called into being to stand still and gaze at obstacles, but to go forth in the strength which God gives her to *overcome them*. None of the calculations of human prudence are called for; God does not ask them. It is essentially a work of faith and present obedience. Now is ever the time to sow; we shall be quick enough at reaping. Trouble comes of our being clouds-watchers, wind-observers, in time of sowing. I grant that some are reaping while others are sowing. So it is indeed in the natural world. The sun advances and declines, producing the seasons. There is harvest at one point on the earth's surface at the same given moment when there is seed-sowing at another. The sickle works at one point, the sower at another, simultaneously. So with the work of the Church. The reaper is bringing in his joyful harvest at points already occupied, while at others the precious seed of the Word is for the first time being cast forth. There being no seed-time, there can be no harvest. But wherever that seed has not been sown, there is a call for laborers, and the first opportunity is the time to send them. This is the prime, the original, germinal law of our holy religion, fully expressed in the text, which is powerful, as to our minds it is trite: “*Now* is the day of salvation.” To every unrepentant man, *now* is the time to repent. To every unbaptized man, *now* is the time to be baptized. So of Missionary work. *Now* is the time to do it. St. Paul was the Missionary at each present moment, everywhere—on ship-board, when the angel of God stood by him and said, “Lo, God hath given thee all them that sail with thee;” in the jail, when at midnight he baptized the believing jailer. He leavened, with the leaven of the saving influences of Divine grace, those with whom he was brought into contact. He preached to the jailer when God gave him the opportunity. By his life unto God, his spiritual perceptions were such that the opportunity could not escape, unobserved by him. As soon as the jailer believed, he and all his household were baptized—even then, at midnight. Philip, under the guidance of the Blessed Spirit, did the same. Seizing the first, the passing opportunity,

divinely given, created and brought to pass for this very purpose, laying hold upon the very text which he was reading, he preached to the quickly believing Ethiopian Eunuch, baptized him at once, and was immediately caught away to go on prosecuting his work elsewhere as here. This spirit was alike in the Ministers of Christ, and in those whom they baptized; for each believed when the Gospel was *first* preached to him, and each desired immediately to be baptized. "See, here is water," was the quickly uttered word of one whose soul thirsted for the Water of Life. Oh, could the whole Church, every baptized member of the Church, everywhere and at all times, be in such a spiritual state—a state produced by prayer and watching and humility and fasting and nearness to Christ, that each angel opportunity presented by the providence of God could be *recognized*! Why, my brethren, our ships would go forth from our Christian cities, freighted not only with the means of converting the souls of those on board, but also carrying the Gospel to the ports whither they are bound. Baptized members of the Church, going from our midst to the distant West, would carry in themselves the opportunity of disseminating that work which must progress at every point of Christian contact with the regions of darkness and ignorance. As one globule of dew nearly touches another throughout the whole space on the earth's surface which it covers, so must divine knowledge spread itself in single new points, however small, constantly gained. To the man of business, disaster comes if small gains are despised. The Church is the Lord's agent upon earth, appointed to attend to small gains—to attend to them everywhere, as each opportunity presents itself; nay, to gather up the very fragments of opportunity, "that nothing be lost." The Church does not grow in any large or grand way. The kingdom of God cometh neither by demonstration nor by observation. It is by the knitting together of particle with particle. The great aggregate of Protestants from England and Ireland, who are lost to the Church and to religion in this country, especially in our large cities, is made up of individual cases, in each one of which the baptized Christian, through the fault of some one, on arriving at our shores, missed making his Church connection.

Consider the same point in the relation of parish life. The plant cannot begin to grow until it has been set out. See how much each parish must pass through before it can become a compact and efficient parish. Years of holy activities, mingling themselves with human vicissitudes and experiences, are needed to mould and assimilate all the diverse elements which enter into the parish. One pastor must succeed to another, bringing to bear, under God's blessing, certain individual characteristics, many of which often must be overruled to be productive of any good, before a parish can stand solid and firm, and be really well in-rooted.

Now, in the work which God gives His Church to do, the temptation to observe the wind and regard the clouds, to consider, always comes with the opportunity presented. As of old, when "there was a day when the sons of God came to

present themselves before the Lord, Satan came also among them to present himself before the Lord." God spreads out the work before us, leads us up to stand before it, bids us enter upon it. Then comes worldly prudence, with its calculations, with its difficulties, pointing its finger of warning to the unpromising aspect of the work. It discourages the hearts of God's people. The cry goes up, How can we, who find so much difficulty in sustaining ourselves where we are, maintaining the work we have already undertaken, go forth to occupy new fields? We, indeed, look before us with the spies sent to spy out the land, to learn what is to be done; but not with the mental reservation that we may do it or not. The point is, not that appearances are always against any spiritual work in this wicked world, not that there are obstacles—the point is, not that these obstacles are seen; but how are they regarded? what effect do they have upon us?—do we confront them in that spirit of faith which is the very essence of the Christian life?—do we consider them only that we may judge well and wisely how to bring the powers God has lodged in His Church to bear upon them?—or, that we may find excuses for remaining as reservoirs to contain, but never to send forth?

There are two classes in the Church. The one class with the spies, other than Caleb and Joshua, magnify the difficulties as a pretext for withholding their own action, and do a fearful work in spreading discouragement. The other assert the ability of the Church to do the work—point to her endowments bestowed for this very end—say, "We are able," because of God's gifts to His Church for this very end—recognize the obligation to do that which God has given the ability to do—press home upon others the necessity of going forward—point to past success as an earnest of future victory, and are profoundly convinced that the question of readiness to do carries with it consequences of the gravest importance, not only to those in whose behalf work is inaugurated, but to the Church itself. Looking back upon the work of the last eighteen centuries, remembering that Christ came to destroy the works of the Devil, and to make the children of wrath sons of God and heirs of Eternal Life—that it is through men utilized immediately upon their conversion for the conversion of others, through the labors of the Church, not by miracle, that He overcometh evil—as He opened the eyes of the blind through the clay which He made from the dust of the earth—they cannot believe that the work has reached its limit. As, when farther out in the deep, and in the darkness of the night, lies the wreck from which some have escaped, other souls being still therein and in jeopardy, the cry goes back and forth from one to the other, while the cable and life-boat, which have reached and saved them, are seized to press on to the farthest limit to which they were given to extend. They know that to wait is to fail—they know that thirty-eight years of wandering was the penalty paid by the Children of Israel for a *lost opportunity*—that the blunders of the past, which have cost us dearly as a Church, may be chiefly summed up in that one expression—*lost opportunity*. Who of us has not seen instances where, while one has stood

shivering over some work *to be done*, another has plunged bravely into and accomplished it? Have we not noted here and there how the entrance of a Clergyman upon some new parochial relation has been signalized by building a new church edifice, or paying an old church debt, works which it only needed courage to accomplish? For, after all has been said of the infusion of new zeal, and every deserved credit has been given, it comes back to this, that the spirit of the man has been the right spirit. Others have been observing the wind and regarding the clouds; he has simply recognized the immediate present as the time for doing the work to be done. It is the kind of spirit which God blesses, because it pleases Him. It was the spirit of Abraham, of Caleb and Joshua—of the youthful David, when, as the Philistine stood before him, he was mindful of the Lord who had delivered him from the paw of the lion and the paw of the bear. It was the spirit of the Mother of our Lord, when she said: "Behold the handmaid of the Lord; be it unto me according to Thy word." It was the spirit of St. Paul, when he said: "I know in whom I have trusted." These all recognized the responsibility imposed by the possession of a sacred trust; recognized the fact that the highest purpose for which they lived was to do that which God in His Providence called upon them to do; to do it for Him—as His servants, in His Name, knowing that they, feeble in themselves, were chosen to demonstrate that all their sufficiency was of God. It was enough that God had brought them to stand before a work to be done. They did it, and have entered into rest and upon their reward.

Brethren and Fathers! if there is any one hopeful sign in the present, it lies in the fact that God has mercifully awakened this very spirit in the Church—a spirit which considers obstacles, with no idea of being deterred by them from going up to possess the land.

What more notable example can I point you to than the mission undertaken, under the lead of a young, manly, wise and zealous Bishop, in the very midst of the capital City of Utah, the smoke of whose abominations darkens the whole heavens above it? the most anti-Christian scandal of the age! In entering upon such a work as this, the Church is not taking counsel with flesh and blood. Full well do we know that God will not make His ministers a flaming fire, so long as they take counsel with flesh and blood in delivering their message. Nor will the light of the *Church* burn as a *beacon* light to the mariners lost in darkness, if she fears to do her work because the evils which confront her are great evils; she is to remember that stronger is He that is with her than he that is against her. If the Spirit of God is upon the Church, anointing her to preach the Gospel, she cannot afford to be held back from her mission by constraint of any kind, from influences within or without the Church. Imbued with sound and Scriptural doctrine, holding to the catholic faith, her Ministers coming forth from their closets, from their secret prayers, must not bow before the spirit which is in men, in work projected in the name of the Lord. The quickened interest of the Church is manifesting itself in the suggestions on all

sides so freely made, and in the expedients boldly tried, that no element of power may be lost. *Everything must be utilized* after the divine pattern, according to which God maketh even "the wrath of man to praise Him." We have outlived the fear that we are in danger of being blown about by every wind of doctrine, because there is life and motion and graceful yielding to the breezes of Heaven in the twigs and leaves; since we know the solid trunk of the tree stands firmly rooted. The Church is more heartily at work, to do well and wisely that which must be done. The Bishops, Clergy and Laity are taking sweet counsel together in this vital matter. The hitherto timid among the Clergy are learning great boldness of speech, to tell the Church what they think. The power of the Resurrection, evinced in the great boldness of Peter, James and John, and the other Apostles, as contrasted with their feebleness before that august event, and before the outpouring on the day of Pentecost, is measurably reproduced in giving tongues of fire to those who are appointed to preach the reconciling Word. The Laity are recognizing more than ever the important sense in which they, too, are kings and priests unto God, and more than ever are helping us by their counsels. If mistakes are made, they are made in a spirit which will rejoice to correct them. Better any effort made in this spirit by those who are determined to think more deeply and speak more wisely, if God gives them the ability to do so, than the spirit of silence and inaction, which is always the miserable spirit of sullen caviling, whatever is said, whatever is done. The offence to the idle lies in the fact that *something is proposed to be done*—quiet is disturbed—rest is broken—sacrifice is demanded. But the word has gone forth as by a message from on high—the tent must be struck—the march of the Church must be resumed—the country, still stretching out before us, must be possessed—new homes of Christian civilization must be made—the wilderness and solitary place shall be glad for her, and the desert shall rejoice and blossom as the rose. But it must be through the clearing away of the forests, and by the plough and spade of Church-work. We look backward indeed, but that we may take our bearings in going forward: as the boatman, pulling steadily at the oars of his quickly-gliding boat, wisely looks one way while rowing another. Not to be guided by the past is the sad mistake of a zeal which spends itself in efforts well meant, but of doubtful wisdom. But we bring down from the past that which we carry on into the future.

I say then again, it is a hopeful sign that the spirit of courage which pleased the Lord in the Saints of old has been revived in the Church. In this spirit was the great and successful work at Nashotah commenced within our own day and generation. Colorado, Nebraska, Montana and Idaho testify aloud that the Church has now the same inspiration. The prejudices which have existed against our pure and Apostolic Church, giants, sons of Anak, though they be, are recognized only as obstacles to be overcome. The minds of the Bishops and Pastors of the Church are not satisfied with the culture of fields already occupied, so long as there is a rapidly swelling population in fields yet to be possessed. We

are learning that the very existence of the Church's life in her present members depends upon our immediate, aggressive activity; that Church life which cannot throw out its tendrils, turns back upon itself, not to strengthen the life of the root, but to die out therein; that there must be a constant in-rooting of these tendrils, ever thrown out from the parent vine on all sides, in order to fruit-bearing in the years that are to come. We are learning that the *reservoirs* of the Church, whose waters are the waters of life, must *flow forth* to refresh the weary, or become stagnant and finally putrid. And how moving is the call!

Through covetousness, through greed of gain, through multiplied and ever multiplying forms of unbelief, through lust and debauchery in multitudes of places where no church bell calls to the worship of God—souls are being eternally lost. St. Paul, in presenting his argument for the Resurrection, holds up the alternative, "If Christ be not risen, then they that have fallen asleep in Him have perished." Not saved, men *perish*. But when he sublimely says, "*Now is Christ* risen from the dead, and become the first-fruits of them that slept," no less certainly does He declare the everlasting destruction of unbelievers, than he plants his foot on the rock of eternal salvation in Christ Jesus. The missionary work of the Church is to save souls in Christ from this destruction, which, out of Christ, must be theirs. It is to save men from perishing, or it is nothing. And surely, when we set before us the great and terrible Day of the Lord—a Day in which all things shall be made manifest, and in which every man's work shall be tried of what sort it is—we must have searchings of heart respecting the part we are taking in doing God's work here upon earth. We must resolve, come what will, that we will break away from any element of weakness, from anything, whatever it may be, which impairs our efficiency for the work of Christ among men, just as quickly as it manifests itself as such an element. We must be men of prayer—men who recognize the presence of God the Holy Ghost—men "who walk in the Spirit"—men "who mind the things of the Spirit," who "love not the world, neither the things that are in the world," because the Master has said that, in such, the love of the Father cannot abide—men without "inordinate affection" for things in themselves innocent.

Finally, of one thing we may be sure, as a Church—if *we* do not the work before us to be done, God will permit, if He does not raise up, *others* to do it. However important it may be that the work be *well* and *wisely* done, still, so great is the exigency that it *be done*, perfectly, if possible, but at any rate as best it may, to others it will be given to do it, if they be not indeed, I repeat, actually raised up for that purpose. But if we fail, we become ourselves responsible for the *irregular* or unauthorized feature in the work of *those who do it* according to the best light which they have.

To recur once more to our Bible story: After the failure to go under proper leadership, and when the Ark of the Covenant and Moses departed not out of the camp, as a signal for all to go, there were those who then essayed to go up and possess the land. Of these it is written: "Then the Amalekites came down, and

the Canaanites on that hill, and smote them and discomfited them even unto Hormah." Whatever evil results may come from imperfect systems, partial doctrines and erroneous teachings—however the fire may, in the end, burn up the wood, hay, stubble, built upon the one Foundation, which is Christ, while they who have *thus* built thereupon will themselves be saved, yet so as by fire—still it is a grave thought, that these efforts are thus put forth because others cannot stand by and see a work neglected *which must be done*. Too much is at stake. If we hold our peace, the very stones will cry out. The love of Christ, kindled in the soul, must express itself.

May we all catch the spirit of those who are now leading us on in our Missionary work—of those brethren, now Fathers, who have so recently severed dear pastoral ties, and turned their faces towards the setting sun, for Christ's sake. *Filled with the love of Christ* in our own hearts, *enkindled in our zeal* by a greater measure of the gift of the Holy Spirit, we shall follow them with our prayers—we shall help them to set up the standard of the Cross in those distant fields—we shall, in the same spirit, ourselves go, unattended and alone, if need be, into the "next towns." Our own spiritual lives and our own parish work will be all the purer, stronger and in every way better. And, after all, in this we shall only be called back to one of the first truths taught us in our Catechism—we shall simply be doing our duty in that state of life into which it hath pleased God to call us. This was all that Caleb called upon the people of Israel to do. When, being brought to the borders of the promised land, he stilled the people before Moses and said: "Let us go up at once and possess it, for we are well able to overcome it." The state of life into which it hath pleased God to call us is that in which we find this mighty work spreading out before us, to be done in our day and generation, according to the measure of our ability. God asks no more. Will He be pleased with less?

MONDAY.

In Christ Church, after Morning Prayer, Bishop Whitehouse took the chair, and said in substance:

The Delegate Meeting, appointed by the Board of Missions for the Church, is now convened, and it has been appropriately opened with prayer and praise. It devolves on me, by virtue of the seniority of my office, to preside. I accept the privilege with gratitude, and most heartily appreciate the kindness manifested toward me. Yet I cannot forget these emblems of sorrow. They recall to us that God has thought proper, in His good providence, to promote the late Bishop of this Diocese to a higher station. Had he been with us he would have presided over our deliberations, and while we enter upon our duties, and continue them, these tokens of grief will not be absent from our minds and our hearts. They will lead us to feel how blessed is the privilege of being God's helpers, who has called us with His holy calling. These emblems are significant to us of the grief of the stricken household, and they awaken our sympathy. The Church uses

her sons as she sees fit, but no one is so important that his loss cannot be supplied, or his place filled. No one can usurp the general interest. I regard it as a happy condition of our meeting in a mourning Diocese, for the feeling of tenderness prevades all of us, while our purposes are just as earnest, and just as compact as if only joy ruled in our hearts.

I introduce the resolution on which our attention will be absorbed this morning, it is: "*A knowledge of the needs of the missionary field essential to a proper measure of interest, effort and liberality on the part of the members of the Church. Means of extending this knowledge.*" It is a beautiful resolution to open our discussions upon. Is it not so, my brethren? Its essentiality is shown by the efforts of the men who have come here to disseminate the truths they hold upon this interesting and important topic. How comprehensive is the resolution? It calls forth the energies of the head, the heart and the hand; it stimulates intellectual vigor, warms up the sympathies and affections, and calls for physical devotion. It awakens effort, and by effort alone it is that these brethren are with us. But the climax of its meaning is, that it claims the heart. It awakens sympathy in all the grand movements of the Church, and establishes an electric flow of kindred emotion from soul to soul. As in nature, a bright day in autumn, or in the beautiful spring time, diffuses an exhilarating life, so this heart-devotion illuminates and cheers us all. It creates here a great focus, not only to radiate its own light, but to create a new centre from which shall flow out a regenerating influence through our own dear West, kindling a fellowship to its remotest bound—the great fellowship which binds us to Christ. It appeals, too, to the members of Christ, and who are they? The little child is not excluded, for our children are members of Christ, as well as all men and women in the Church. Will they be content to be members warring against each other, or rather, as all are baptized in Christ, should they not come together in one united, grand, throng, flying like doves to their windows. I will not enlarge upon the subject, but introduce to you the brother appointed to open the discussion—Rev. Dr. Tustin, of Michigan.

REMARKS BY DR. TUSTIN.

The speaker said he felt embarrassed in opening the subject, but some relief was afforded from the manner in which it had already been opened by the Father in God (Bishop Whitehouse) presiding. As it was, the speaker would take the liberty of going into and behind the plans and measures which underlie our missionary work. He was not sure that the whole system of Missions did not need revising; that there was not an imperfection in the machinery, some links missing, some screws loose, and that we ought to go back to the very beginning in order to apprehend the real needs of our missionary work as American Christians. The Anglo-American Church, and all English-speaking Christians in other countries than England, have been too much in the habit of going back to the mother-land for ideas and practical plans on matters where they should be guided by their own peculiar and unique calling.

It may be natural enough for earnest Christians in this country to follow in the wake of the missionary movements begun in England within the past and present century; but there is ground for caution and abatement, as well as for imitation. Almost every denomination of Christians, sprung from the English race, is apt to begin their work in regard to Foreign Missions according to the plan taken up by the same denomination in the Old Country. The great impulse given by several denominations, especially the Baptists, Congregationalists and Wesleyans of England, to the work of Foreign Missions, about the close of the last century, seemed to furnish the key-note and model and point of reckoning for corresponding movements among these growing and energetic bodies in the Western world—the natural result of imitation, sympathy and prestige.

But we need to learn the lesson, that Christians in this country are, in some very important respects, out of the line of analogy with the English Church, and with other large Christian bodies in the Old world. The English nation are, from necessity, a *colonizing* people. We have no foreign colonies; we need none. We are only one gigantic colony ourselves, overspreading half a continent, and in a transition state and formative condition. But the English people, shut up at home within a small island, with an overgrown population, the result of nearly two thousand years of a growing civilization, and the commercial monopoly of a large part of the world, must of necessity be aggressive and colonizing with respect to foreign lands. And English Christians have for ages past been constrained to look beyond their narrow, irregular barriers, and to carry their Christian civilization over the widest seas, and into distant countries, and to the remotest islands of the world. It is simply the call of Providence, expressed in the most natural ways, that has constrained English Christians to carry the Gospel into lands conquered by English arms, under the control of English commerce and manufactures, and brought into alliance by diplomacy and mutual advantages.

But God, in His providence, has given us our work to do in a different way. We are not shut up in some island or corner of a continent; but we may say, in the words of Bishop Berkley, uttered early in the last century, over the rising prospect of this New World:

“No pent-up *Utica* confines our powers,
But a whole boundless continent is ours.”

It is very true that, with all our boundless field at home, we have legitimate calls for missionary work among some foreign lands and strange peoples other than those of the English-speaking races; and the evangelical foreign missionary spirit seems needful, in order to keep us from impoverishing our own souls, while engaged in our national home-work; and it is still true in missions, as in other forms of charity, that *when we water others, our own souls are watered also*. There are legitimate reasons for our having American missions in Japan and China, justified by the relations of our commerce and navigation; and still stronger natural reasons for our fostering missions in dark and distant Africa.

But Providence is plainly pointing out the true destination and mission of our Church in this great land. This continent of ours, though peopled by heterogeneous emigrations from many lands, is rapidly becoming a *homogeneous* nationality; and under the powerful, assimilating influence of the common English language, and the predisposing influence of Anglo-Saxon manners and institutions, we are becoming the largest nationality, so far as a common tongue is concerned, and for breadth of territory combined, that the sun shines on.

Now, great *opportunities* devolve great *duties*. We are bound to act in view of the peculiar needs of our own situation. We need to regard the Providential calls of these times which require of us corresponding and increased missionary efforts.

More than any other empire in modern times, this country is destined to have an unusual proportion of large cities. A quarter of a century ago this fact was ably reasoned on in the then leading English Quarterly, the *Edinburgh Review*; and it was then shown that by the distribution of our population, our river systems and the lay of the land, by the relations of our lakes and seaboard to the interior, and the necessities of trade, our country would have cities of the first, second, third and fourth classes more numerous and more growing than any other country in modern times. By a recent census it appears that one-seventh of our population was gathered into first-class cities. Every great city and town is a focus for a wide surrounding region. As the Church grows in these centres, her overshadowing influence will be felt to remote extremities. The importance of Church growth in large cities is an argument that needs no expansion. It is this principle which justifies our mission policy, in pre-occupying the growing towns of the new Territories towards the central slopes and the Pacific shores of this continent; and thither we are sending Missionary Bishops, with their co-operating Clergy, as fast as the openings offer.

There is one portion of our field whose *needs* are not felt by us, because we seem incapable of apprehending the fearful reality—I mean the destitute and dependent condition of our *white* brethren in the South. In the sparsely-settled rural regions of the South, and from the fewness of the large towns in that vast section, the small number of our communicants there need not be wondered at. But if we have any sense of consistency in our charities, we should now help to meet the great needs of our Church in the Southern towns. We must learn how to make *sacrifices*, lay aside some of our luxuries, and help the Church before the case is beyond our reach.

And as for home work, we have *Africa*, not across the Atlantic, but Africa brought to our doors—a vast race, or rather an intermixture of races, of four millions now among us, already assimilated to each other by a common language, notwithstanding all their original diverse tribal aspects. If we cannot adopt *centralization* of large systems of labor in rural populations, yet in both town and country this alien race is made ready to our hand, and is better disposed by characteristic susceptibility to receive the Gospel, and the training

of the Church, than any other people so recently derived from heathen antecedents. They are impressionable to music, to reverence, to the love of order, and to the influence of that beautiful system of worship set forth in our Church. The simple preaching of the Gospel—the positive faith of the Church's creed and doctrine—these are all inducements for us to lay ourselves out in behalf of this race of Freedmen, as at once the most needy, and the most hopeful alien race which the Providence of God has brought within the view or the reach of our American Church.

It is our wisdom to learn our lessons in the light of Providence, and to follow its leadings; and most of all, to temper our zeal with knowledge, in seeking the welfare of that kingdom which we love above all other things.

Dr. Haight said the last topic of the speaker, the exigencies of the churches in the South, was a momentous question. The sufferings and needs were beyond expression. Such a state of wretchedness, destitution, danger and peril, as letters received in New York disclosed, was beyond expression. Until recently, he had not supposed it possible it could exist, and yet it was true that men of culture and position were in actual danger of starvation. If something was not done to meet the case in six months or a year, the unsupported Clergy must flee, and the people actually be without the means of grace. They must abandon the Church to get bread. One Clergyman wrote that as he came home from parochial duties, his children hovered around, begging for bread which he had not to give them. Dr. H. hoped the facts would arouse sympathy and afford relief from the North, at least to bridge over the terrible evil. In New York something had already been done, but what is this? Every strong parish should organize for aid. Such another opportunity would never open to relieve physical suffering, and establish the Church at the same time. He spoke of the wealth of the Church, the luxury in which many of its members lived, and the necessity of sacrifice, uttering a hope that a special meeting would be called to consider the subject. In regard to the necessity of information, spoken of in the topic of discussion, he expressed a hope that the Laity would come forward and speak.

Rev. Dr. Locke was then called upon, but excused himself for the present.

Rev. Dr. Geer thought that the Rev. Dr. Twing was the man to give information on the subject.

Bishop Whitehouse, in introducing Dr. Twing, said he never came alone, for wherever he went the grand army of the children were with him.

Dr. Twing said if the meeting wished him to appear for THE SPIRIT OF MISSIONS, he was ready to respond, for he was always talking about it, in his office and out of it, and he intended to keep it up till every member of the Church knew what they were doing, and what they were not doing. It is the lack of information that makes lack of interest; and lack of interest makes the lack of means. He would ask, at some risk perhaps, on whom rests the responsibility of not supplying information. He must keep on good terms with the Clergy, or he could do nothing, and so he must be careful what he said. But he would tell

what he had lately said to his friend, the newly-elected Bishop of Vermont. He had just organized a committee of ladies to secure the circulation of *THE SPIRIT OF MISSIONS* when he was notified of his election, and he wrote to him at once that that act showed he was worthy to be a Bishop. I at once made him an agent of the work for his Diocese, said the speaker, and he would venture to advise all Bishops to write a pastoral letter, recommending its circulation. He called attention to the acres of other printed matter read by the members of the Church, who were no better, and probably the worse, for the reading; and yet there are hundreds and thousands who know next to nothing of our missionary work. How many are even ignorant of the names of our Missionary Bishops. These things ought not so to be; for to talk about interest in the work, without information, is folly. There can be no true parochial prosperity with ignorance of what the Church needs and is doing. He gave incidents illustrating the increase of donations with the increase of the circulation of *THE SPIRIT OF MISSIONS*. In one parish the list was increased from six to one hundred, and the parish gave to the cause of missions in the year four thousand dollars, against three hundred the year before. The same results followed in all parts of the country. Fifty thousand subscribers ought to be secured in six months, and could be, if the Church took hold of it in earnest. But they had encouragements and tokens of success. He sketched the history of the journal, and said it had now over nine thousand paying subscribers. We have wealth enough in the Church and willingness to give, if her members were only properly informed.

Dr. Haight said the Secretary had done what he seldom did, and that was to make an omission. He had mentioned only one of the publications of the Board, passing over both *THE YOUNG CHRISTIAN SOLDIER* and *THE CARRIER DOVE*. He enforced the duty of the Clergy to recommend proper books to be read. How few know anything of the history of the Church. He remembered what an influence was exerted on his own life by the story of Latimer and Ridley, who were burnt at the stake for their faith, one saying to the other, "Be of good cheer, brother; we have lighted a candle in England that shall never go out." When we remember the subtle poison instilled into the literature of the day, tainted with skepticism, infidelity and atheism, it becomes a grave consideration as to the means of displacing it. The life of Henry Martyn left an indelible impression upon any one who read it, and it was worthy of the best effort to give such books to the young.

Bishop Lee, of Iowa, then spoke to the same point, and thought astounding facts were to be brought out in relation to the circulation of *THE SPIRIT OF MISSIONS*. He would like to know how many circulated in Missouri. He spoke of his gratification at being present, and regretted that he must leave during the day. But he should thank God for the visit, and for a Church that shall embrace the world, if we have the true missionary heart. He spoke of his visit to England, and of the deeper love it gave him for the Church. He referred in a feeling manner to the death of the Bishop of the Diocese, and in the midst of the

affliction felt impelled to consecrate his life anew to the service of Christ and the Church.

Bishop Vail, of Kansas, followed, referring to the custom of omitting to take up collections in some churches, and believed it to be a fundamental error. He related his own experience in the matter, and believed the Laity were always willing to be called upon for deserving objects. He also gave his testimony to the necessity for sympathy and aid to the brethren of the South, and closed by invoking a benediction upon the congregation.

Dr. Twing gave the number of *THE SPIRIT OF MISSIONS* circulated in Missouri. The whole number is ninety-four—less than in many single parishes. Of these sixty-one are taken to St. Louis, of which three-fourths are in Christ Church parish.

The presiding Bishop then called for remarks from Missionaries present, and said he would give the caution of a witty auctioneer he once knew, who used to say, "Gentlemen, do not all speak at once."

Rev. Mr. Van Antwerp, of Kansas City, responded. He thought the Church preëminently fitted for evangelizing the world. Albert Barnes had given similar testimony. With reference to prejudice against the Church, he told of an old woman who said she hoped the railroad and the Episcopal Church would never come near her. She lived to see the former run through her lot, and her son a warden of the Church. He told how a village had been recovered from the Romanists by schools, and believed the true idea to be to build up the Church by seizing upon prominent vacant points.

MONDAY EVENING.

The services were held at St. George's Church, which was well filled by an enlightened and intensely interested audience. Bishop Whitehouse presided, and stated that the Rev. Dr. Matson, Secretary of the Board, who was to have made the opening address and statement in behalf of Foreign Missions, had been recalled to New York by a death in his family, and he would introduce Rev. Dr. Haight to act as his substitute.

Dr. Haight detailed the plan and organization of the Board. The Foreign Missionary force consists of two Bishops one in Western Africa and one for China and Japan. Besides these, fifty-four Missionaries are in the service of the Board, distributed as follows: thirty-three in Western Africa, twelve in China, one in Japan, four in Greece, and four in Hayti. The expenses of last year were eighty-two thousand, six hundred and four dollars, sixty-eight cents. He said he could not better present the Foreign Missionary work of this Church than by reading the resolutions presented to the Board by the Right Reverend the Bishop of Western New York, in behalf of the Special Committee.

These resolutions were commented on as read.* The Memorial Church spoken

* For these Resolutions see *SPIRIT OF MISSIONS* for December, pp. 8, 9, Proceedings of the Board.

of in the second was built as a monument to the late Bishop Burgess, of Maine, who died in sight of the island of Hayti, on a visit partly in pursuit of health and partly on matters in the interest of the mission. Regarding the third, he remarked that a good work is going on in Mexico, and a Spanish church has been organized in New York, the Rector of which, Mr. Riley, is a native of Chili, at which services are held every Sunday, mostly attended by Mexicans. This was an interesting and significant fact, taken in connection with the relationship existing between our own Republic and that of Mexico. The fourth brought to notice the labors of Dr. Hill, now on a visit to his native land. The speaker described a touching scene, when this venerable servant of God entered the church (St. Paul's, N. Y.) in which he had worshipped in his boyhood. His labors in Greece were appropriately commented on, and Dr. Haight closed by commending him to the confidence and love of the Church.

ADDRESS BY THE REV. THOMAS G. CARVER, D. D., RECTOR OF THE CHURCH
OF THE ASCENSION, CHICAGO.

Subject: "*The Conversion of the World to Christ to be looked for, prayed for, hoped for and labored for by the Christian in every age till the Lord come.*"

The great truth presented to us in these words strikes the key-note of each and all the forms of missionary enterprise. It is the underlying truth of every text of Scripture bearing on the nature and aims of our work. It is the animating soul of all our labors and prayers and hopes. It forms the substance of that grand design of grace which our holy faith embodies, which the Church of Christ is divinely constituted and commissioned to carry out in this world, and the realization of which will, as we most devoutly believe, usher in the latter day of glory.

The first idea which occurs to us, in opening this theme, is that of what is implied in this phrase—the world's conversion. Be it distinctly understood, at the outset, that we entertain no merely local conceptions, or vague and dreamy anticipations, as to that ultimate spiritual condition of the world's life which our holy faith is destined to bring to pass. We do not expect a state of sinless purity, or the true, heartfelt devotion of every human being to Christ on this earth, even in the Millennium. But we do most firmly and fully believe and expect that the world will be converted to Christ—that all false religions will be overturned—that all open opposition to Christ will cease—that the Gospel will be statedly proclaimed in every city and town and hamlet in the world—that the authority of its great principles of truth and duty and equity will be recognized in all the relations of domestic and social and national life—that the Church of Christ will be so enlarged as to be coëxtensive with the limits of our race—that the words of the Apostle will be fully realized, viz., "that every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Will this expectation ever be realized? Is it probable or improbable? Are we advancing on a career of successful evangelization which shall, without peradventure, issue in the conquest of the entire world for Christ? or are we receding? is Christianity on the wane, and must we look to other means to effect the work which it has essayed in vain? I know full well how some would reply to these questions, and how they would lead us to believe that the Church of God is a mournful failure. But I must ask you to look at the brighter side of the question, and to settle the conviction in your souls of the certain and final triumph of this holy cause. If I can show that this issue is absolutely certain, then I shall have furnished you with the fullest reason to expect and look for the world's conversion, with the clearest warrant to pray for it, and with the amplest guarantee that all your labors and all your gifts and all your sacrifices will contribute to hasten it, and that it is your high privilege and your solemn duty to go on in this course until the Lord come. So manifold are the considerations which present themselves, all pointing to this conclusion, that I can mention only a few of the more prominent ones.

First—The Gospel of Christ is adapted to the world's conversion. Is it a temporary expedient or a local remedy, suited to a particular class or nation or phase of humanity? No, no. It is a grand, sovereign and divine antidote for a universal malady. It is the universally-adapted and never-failing remedy of the Great Physician of souls—suited to every age of the world's existence—suited to every condition of our fallen humanity—suited to every grade of intellect which prevails amongst us—suited to every spiritual want of our nature. It redeems every description of transgressor—enlightens and ennobles every nature with which it comes in contact—exalts and blesses every community which it enters—advances every nation in which it has the ascendancy—and lives and grows and expands under every form of civil government, on every soil, and under every climate on the globe. Of what other system can you say, not as much as this, but even one-half of this? Suppose you set this blessed antidote aside, how will you heal the wound and restore the moral health of humanity? What system can you give us that will touch our nature and transform our condition and push on the regeneration of our race like this? You know there is none. You know and we know that the alternative is this or none. We take this and go forth to our work, fully confident that we have a remedy adequate to the disease of human nature—that as light is a universal aptitude, that as air is a universal aptitude, that as water is a universal aptitude; so the Gospel of the grace of God is a universal aptitude, which meets every case and fails in none.

Second—All the enemies who have thus far attempted to prevent the growth and ascendancy of the cause of Christ have been most signally defeated. At the outset of its career, when the Gospel and the Christian Church were just starting upon their benign course of evangelizing the nations, the enemy opened all his batteries upon, and poured into the weak and struggling ranks of its disciples

a concentrated fire of deadly missiles. And what was the result? Did it yield? No, not an inch: Our holy faith entered the arena—met every enemy, and triumphed in every fight. It rose above the ferocious malignity of Judaism. It exploded the subtleties of the Greek philosophy. It broke the weird influence of the ancient mythology. It subdued the rude barbarism of the Pagan nations. It counteracted the gross and rampant licentiousness of those times. When, in a subsequent age, the fierce hordes of Gothic barbarians broke the prestige of old Rome's great military prowess, overran her territories, and made themselves masters of the Eternal City of the Seven Hills, then the Church took hold of their rugged nature, toned down their terrible asperities, and transformed them, if not into real, at least into nominal subjects of Christ. When, during the middle ages, the whole intellectual and moral atmosphere of Europe was surcharged with the mephitic vapors of superstition, and it seemed as though no form of moral life could breathe it and flourish, or even live, the faith of Christ lived, and the glorious succession of spiritual witnesses for Christ was maintained, because the power of the Holy Ghost was present with the truth. When, at the Reformation, the mind of Europe awoke from the dismal slumber of the dark ages, the faith of Christ gathered to itself and marshaled in its service all the great intellectual and social forces then called into such active operation. When philosophy turned infidel, the Church furnished mailed warriors, equipped with all the panoply of a profound and various learning, to refute the pantheism, or the transcendentalism, or the sentimental deism of the intellectual schools, or the coarse ribaldry of the scoffing schools; just as she has furnished us with their noble successors in the present, to shield our souls by exploding the legendary theory of one school and the mythic theory of another. All along the ages are the great battle-fields of our holy faith. On each battle-field stands the imperishable monument of Christian victory, and on each and all these monuments are there written in broad characters the glorious auguries of ultimate and universal conquest. In the words of our grand old Liturgy: "As it was in the beginning"—when the Church of God triumphed—"is now"—when the Church of God is triumphing on every hand—"and ever shall be;" so the Church of God shall march on from victory to victory until the world is brought to swell the ranks of the sacramental host of Christ's elect.

Third—The present state and relations of the great nations of the earth afford greater promise than ever of the world's conversion. It is impossible for any thoughtful man, be he scholar or philosopher or philanthropist or Christian, to look at the internal condition and international relations of the principal nations of the earth, as they stand toward each other now, without noting with devout wonder and gratitude how the Almighty is moulding their interior life and their external movements into harmony with His great central purpose concerning the human family. Turn your eye where you will, and you perceive, with thankfulness, how He is influencing the hearts of the masses—how He is guiding the counsels

of princes and the policies of cabinets—how He is directing the movements of armies and navies—how He is impelling the enterprises of commerce—how He is directing and converging all the mighty courses of national life and destiny, so as to place the leading Pagan nations, as it were, in the hands, under the tutelage, and at the will of the leading Christian nations of the earth. Look at Turkey of to-day in contrast with Turkey of seventy-five years ago. Then Mohammedanism sat erect upon the false prophet's throne in all its pride and power—the Christians were despised as dogs by its haughty followers; then the great ambassadors of the Christian Powers could not enter the presence-chamber of the imperious Sultan without submitting to humiliations, the record of which we now read with haste and blushes. Now the "sick man" is upheld on his tottering throne by the sufferance of Christian Powers; and were the plenipotentiaries of those Christian Powers but to write a paper and attach their official signatures to it, and send it into the palace of the weak and declining monarch, the whole fabric of Mohammedanism would topple down to the ground. Look at India. Who would have thought, a century ago, that the vast empire of the Great Mogul would ever fall into the hands of Christian power? Yet it is so now. England is supreme in India; and notwithstanding the many blunders and even sins of her representatives, we have to thank God that her civilization and her literature and, above all, her noble Church are now influencing and regenerating the vast population of that land. Look at China. Only the other day and that nation was shut and barred against us. Now behold the wondrous change. That oldest and largest of Pagan nations has taken into her employ one of our statesmen to represent her at the courts of Christian rulers; whilst the startling but most welcome news comes to us that no more Pagan temples are to be built in China, and that the whole of that teeming population is now open to Missionaries of the Cross. When we realize these great occurrences—when we grasp the conviction that they are not dreams, but realities—when we decipher their vast and far-reaching significance—we have no language strong enough to express our gratitude and hope; we can only lift up our hearts and hands and exclaim, "What hath God wrought!"

Fourth—The scheme of divine operations revealed to us in the Holy Scriptures includes the world's conversion. This is not the background merely: it is the salient feature in every picture of the ultimate destiny of our religion which the sacred writers draw. As with reverend hand I take the prophetic scroll and unfold it, my eye rests upon Nebuchadnezzar's vision, in which the stone cut out of the mountain without hands smites the great image to pieces, and then goes on increasing until it fills the whole earth; and I see universal empire for Christ in that. Then I turn to Daniel's vision of the great empires, and especially to the fifth, in which the kingdom is given to the Lord and to His saints; and I see universal empire for Christ in that. Next after these I take up the parables of the little leaven, which goes on working until the whole lump is leavened; and the grain of mustard-seed, which grows up from the most insig-

nificant beginning until it becomes a great tree, and the fowls of heaven come and lodge in the branches; and I see universal empire for Christ in each of these. How inspiring is this splendid ideal! What proud kings and fierce warriors and ambitious statesmen and powerful nations have planned and craved and fought for in vain, our holy religion will achieve. What Pagan Rome could not achieve by power—what Papal Rome could not achieve by policy—that, Christ will achieve by grace. Well might our great poet sing—and O how much of exquisite beauty, of profound divinity, of luminous truth and of prophetic sagacity, are compressed in these almost inspired lines!—

“A virgin is His mother, but His Sire
The power of the Most High. He shall ascend
The throne hereditary, and bound His reign with
Earth's wide bounds, His glory with the heavens.”

Fifth—The means and agencies now in operation are sufficient to achieve the world's conversion. I am perfectly aware that many excellent persons adopt another view of this matter, and think that Christianity has failed and is now failing—that the Gospel and Church have exhausted their energies and must give place—that what they cannot do will have to be brought about by social convulsions and national conflicts and Almighty judgments. With all deference to whom it is due, I beg to enter my earnest protest against this erroneous view. It is my felicity to share the predominant conviction of the great and the good of all ages and all portions of the Church, that our Lord has not set up His mediation in vain—that heaven and earth shall pass away, but one jot or one tittle shall not pass from His Word till all be fulfilled. What, sir! am I to be told that the Gospel ever has been or ever can be a failure, when St. Paul declares that it is the power of God unto salvation to every one that believeth? Am I to be told that the Church of Christ ever has been or ever can be a failure, when our Lord affirms that this divine institution is founded on a rock, and the gates of hell shall not prevail against it? Am I to be told that this divine system of means, agents and instrumentalities ever can fail, when I know that it is presided over, carried on and pervaded by God the Holy Ghost? No, no. The thing is impossible in the nature of things and by the ordination of Heaven. Jehovah said, under the old dispensation, that His Word shall not return unto Him void, but that it shall accomplish that which He pleaseth, and prosper in the thing whereunto He sent it; and our Lord has left us the assurance, “Lo, I am with you alway, even unto the end of the world.”

Sixth—Our times are characterized by what appears to me to be a very striking coincidence, affording us a most encouraging ground of confidence as to the world's conversion. In all directions—East and West, North and South—throughout this wide world, providential openings are presenting themselves such as never occurred before, inviting the Church to go up and possess the whole land; whilst in every part of the body of Christ a missionary spirit is kindling up. The disciples of our Lord are coming to see and feel the responsi-

bilities which devolve upon them to extend the Redeemer's kingdom, and the whole Church is arousing herself to put forth exertions commensurate with the emergencies which now surround her. In a word, the world is at the feet of the Church, asking for the Gospel; and the Church is arising to meet the demand and give the Gospel to the world. And here let me express my thankfulness for what is going on in our branch of the Catholic Church. Time was when we fell short of our duty, were content to hold our own, and did very little of an aggressive character. Happily, that day is past and a new life pervades the Church. We are beginning to work in earnest for the enlargement of the Church of God and the conversion of sinners. Prominent amongst the indications of this newly-awakened life in the Church, I look upon the recent Pan-Anglican Conference with holy gratitude. Surely it was the Spirit of God who prompted the assembling of that body, called as it was, in the language of the venerable Archbishop of Canterbury, to "consider many practical questions, the settlement of which would tend to the advancement of the kingdom of our Lord and Master Jesus Christ, and to the maintenance of greater union in our missionary work and to increased intercommunion among ourselves." Remembering as we do the circumstances which led to the calling of that Conference, I cannot help saying here that to have originated that Conference is honor enough for one life, and this honor justly belongs to the accomplished Prelate who now presides over our assembly.

The revived life now manifest everywhere in the Church, and especially in her missionary operations, is not a temporary spasm: it has grown up slowly, but surely, and is not likely to die out again. As I mark its several stages I am reminded of the following incident:—In the library of the University of Prague there is an illuminated Hussite Liturgy, in which there is a series of three illuminations, exhibiting the progressive steps of the Reformation. In one of these a reformer is seen striking out a spark of fire with a flint and steel; in the second, another reformer is blowing a little kindling fire; in the third, another reformer is holding up a blazing torch. So has it been with the awakening of the missionary spirit among us—first a spark, then a little flame, now a blazing torch.

Seventh—The accumulation of mighty forces which Divine Providence has put in the hands of Christian nations in a larger degree than ever, all tend to facilitate the world's conversion. I can only specify these without enlarging upon their national preëminence. Facilities of intercourse, such as railroads, steam navigation and electric telegraphs; large and increasing wealth; a world-wide commerce; the highest type of civilization; an active spirit of colonization; and, last of all, our noble and all-conquering language: these are the imperial forces at our disposal—these are the instruments which God has put in our hands to subserve His designs of mercy to our fallen world. All the great currents of the world's life are now flowing in parallel lines with the Church and the Gospel, and giving us their prestige to further the world's conversion.

Eighth—We have the explicit promise of Christ Himself that the world shall be converted to Him. Ps. xxii. 27: "All the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations shall worship before Him." Isa. ii. 2: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." John xii. 32: "And I, if I be lifted up from the earth, will draw all men unto Me." Rev. xi. 5: "The kingdoms of this world shall become the kingdoms of our Lord and His Christ."

I have thus shown you that the Gospel is adapted to the world's conversion—that every opponent of the world's conversion has been vanquished—that the great Pagan nations are in the hands of the great Christian nations—that the Divine plan of operations includes the world's conversion—that the means now in operation are sufficient to achieve the world's conversion—that the world is asking for the Gospel, and the Church arising to give it—that all the great forces of the world's life are with us—that our Lord has given us His word that the world shall be converted. It only remains for me to pledge you to this great enterprise until the Lord shall call you hence. The devotion which Christ requires of you is that you be true to this glorious cause until death.

A very touching incident occurred on the battle-field of Sadowa, where Prussia broke the power of Austria. As the Prussian hospital corps passed over the field, looking after the wounded, they noticed a fine Austrian youth, badly wounded, whom they were anxious to assist, but he persistently refused all assistance. After passing elsewhere they returned and found him cold in death. On moving the body his secret came out. Underneath him was the flag bearing the double-headed eagle of Austria. He was a standard-bearer, and chose to die rather than give up the flag. I solemnly charge you to do as he did. Ye are standard-bearers of Christ; ye are sworn soldiers of the Cross. Be true—be faithful until death. Work for Christ—suffer for Christ—fight for Christ until the Lord come.

TUESDAY MORNING.

In Christ Church, after Morning Prayer, Bishop Whitehouse announced the first exercise to be an informal discussion, the subject being, "*The Connection between Prayers and Alms in the Gospel System.*" The Right Reverend Father explained that any unfinished subject might be brought up, but it was thought not best to interrupt the order as determined upon. The subject presented to-day is one of great beauty and great definiteness. It is one of the artifices of music that upon a simple air any number of variations may be ingrafted, the changes rising from the delicate and tender touches of the chords through all gradations of sublimity and power, while the primitive theme is continually recurring. So it is in respect to the subjects discussed in these meetings, and the different yet harmonious views presented are the variations, and a special

debt of gratitude is due to the framers of the resolutions brought to our attention.

The peculiar character of the subject of this morning, the key to its meaning, is the idea of *remembrance*. It is a characteristic of our natures to love to be remembered. We keep anniversaries of domestic events with this view—birthdays, marriages and personal events—and we seek a present interest in the minds of friends by the aid of letters. So, in the hearts of saints there is a kind of constant longing for intimacy with the blessed Saviour. The struggling heart of the Psalmist grows plaintive lest the Lord should forget him. Sacrifices and gifts were proffered to bring to mind the giver, and secure the tender mercies of the worshiped Jehovah. Sacrifices, gifts and tokens are all means of remembrance that touch the heart of iron, and lead the spirit to cry out, “Lord, remember me when Thou comest into Thy kingdom.” Our offerings are our memorial, and even the drop of cold water may be treasured in a crystal vase never to evaporate, but to be laid up before Christ. We are to be told this morning what gifts, what things, what tokens, we can give to the Lord to be laid up for a memorial before him. The devotion of the Missionary, the sacrifice for his support, and the variety of alms that the Church may offer, when the jewels are gathered together before an assembled universe, will be found laid up with the deeds and works of the holy men of old, calling to remembrance the scenes and tender associations of earth, just as the gray lock of a departed mother’s hair wakes up all the crowding recollections of a happy childhood. As these are all brought to our recognition in the great day, may you all hear the benediction, “Well done, good and faithful servants; enter ye into the joy of your Lord.”

Rev. Dr. Geer, of New York, was then introduced. He said that after the beautiful and eloquent opening of the subject by the Bishop, whose presence as our Presiding Officer affords us so much gratification, he would come directly to the point of the practical connection between prayers and alms—for we are here to discuss practical matters in a practical way. We often find things going wrong in our own individual Christian lives, and in the work of the Church, as to practical results. Canons cannot reach such difficulties; we are here, not to discuss canons, but to take sweet counsel together, and learn, if possible, whether we are not leaving out that which should enter with vital power into the divine life, in our own souls and in the work of the Church. God is not responsible for a life or a work which proceeds on different principles from those which He laid at the beginning—at the source. Prayers and alms were linked together at the beginning of the Gentile Church—the visit of the angel, announcing to Cornelius that his prayers and his alms had come up as a memorial before God, being preparatory to St. Peter’s first work among the Gentiles, in fulfillment of our Blessed Lord’s promise to him. Prayers and alms were placed together *in the seed* of the tree of life. Their reciprocally interpenetrating life is to be looked for in every branch, twig and leaf of that tree. Prayers are not prayers in the true Christian sense, if there

be no alms. Alms are not such, if there be no prayers. Sever them, and each ceases to be. In the one case, the Divine Being is addressed; in the other, something is given. But there is as great a difference between ordinary, un-sanctified giving and alms, as there is between common bread and manna. A like difference also is there between the ordinary speech of man to man, and speaking to God in prayer. Christians, to give *alms*, must pray as they give; Christians, to pray aright, must make those sacrifices which redound to the benefit of some of God's creatures, especially "of them that are of the household of Faith."

There is a natural body, and there is a spiritual body. The organs of the spiritual body are those *duties* and *exercises* through which the spiritual life expresses itself. This analogy teaches us the connection between these organs and members, and the need there is of having each member in its place, and developed in its due, just, relative proportion. We shrink from a deformed human body. Do not angels shrink from spiritual bodies disproportioned, unequally developed? Yet if a man is all prayer, without that self-sacrifice and self-denial implied in the giving of alms, or if a man gives generously and omits prayer, is he not out of all proportion as to these members and organs of the spiritual body?

I repeat, this is an eminently practical matter, pertaining to these present times in which we are living. A canting religion *prays*, but avoids self-sacrifice. A generous-hearted man of the world *gives*, but he does not pray. These two characters complement each other; but we want the two in the one Christian man. The two elements are essential, the one to the other, in every individual Christian. Pious ejaculations, the parading of emotions, sometimes abound where deeds of Christian self-sacrifice are unknown. While on the other hand, men of the world, high-minded men (man-ward), men of generous impulses, have escaped from the sharp points, the angularities, the religious excitements of other religious bodies, and have found their way into the congregations of our Communion, and need (terribly need) the spirit of prayer—prayer to leaven their hearts with divine grace, prayer which shall make their gifts to be *alms*.

It is the present tendency of religious action to develop altogether in some one chosen direction. Men *make* a religion (of divine materials indeed), and then worship it because *they made it*. Religionists choose out that which will tell. They ring changes upon some one point; while it is the more difficult task of the Church to go all around the whole circle of divine truth, bringing up point by point; adjusting, keeping up the due relations of one point with another. Like regular practitioners who treat each member, not as isolated, but as entering into, and being a part of, a system. No one part or organ may be so treated as to injure the whole system. The success of the charlatan, momentary, lasting till he can get out of the way, escaping the indignation of the injured, is of this character. Wisdom, slow, thoughtful, just, all-embracing,

is often at a discount for the time being. How often in small communities is the Catholic System of the Church placed at this disadvantage, while a whole village runs after a *hobby*! The Holy Year of the Church brings out every fact and point in its relation one to the other. The Catholic System of the Church seeks to leave out *nothing* of Divine Truth. He that gave one Truth gave all Truth. He that ordained prayer as a means of Grace, ordained alms as a means of Grace. "Thy prayers and thine alms are come up for a memorial before God," were the words of the angel to Cornelius. They went up together; both together were joined in one act of worship. Not only heart, mind, soul and body, but substance also, must worship God. Thus is the one act complete. Thus do we grow up into the measure of the stature of the fullness of Christ. Thus may we hope that the Church, presenting all truth, and no contrivances or creations of her own, will prove a rallying point for all Christendom. With this hope are our Bishops throughout the world calling upon all Christians to return to the old paths, that they may be ready for His appearance—FOR WHOM the one chair, which Rome *pretends* to fill, all true Catholic Bishops, who are "brethren," unite in keeping vacant.

The Rev. Dr. Locke, of Grace Church, Chicago, was then called out by the Bishop as one of his own faithful Presbyters. He illustrated the vital connection between prayers and alms by striking narratives of Christian experience. Near the city of Bristol, at a place called Ashley Downs, is an Orphan Asylum. Some years ago a poor Baptist Minister became impressed with the destitute condition of the poor of Bristol. He prayed for help to aid them, and two days after one of his deacons came to him to offer means to do something for the orphans of Bristol. The two continued to pray, and gifts began to be sent in, and now that immense group of buildings, which has been the home of more than ten thousand orphans, and has sent out nearly forty Missionaries, is the standing evidence of the results of prayer. It has given blessing to multitudes on multitudes, opened the Bible to them, and scattered good with a liberal hand, yet with its annual expenditure of three hundred thousand dollars it has never asked a cent of charity. It depends upon prayer alone. Other striking instances of answers to prayer were also detailed, and some within the speaker's experience. He said he knew these statements were made at the risk of being condemned as mere "gabble;" but for all that, they stood forth as incontestable facts. Our Saviour's promises must be lived up to, and one may rest in assured confidence of His faithfulness in them. "Ask anything in my name, and I will give it," was not uttered except to be trusted in; and however weak the petitioner, the results that follow prayer were among the most touching records of human experience. If the truth could be revealed of the results of the effectual, fervent prayer of the righteous, they would astonish us more than all the records of all the armies in the world.

Do we depend as much as we ought on the efficiency of prayer? Are we not too apt to rely on the power of eloquence, on the excitements of ladies' fairs, on

theatrical exhibitions, to promote our projects, when God has put into our hands the splendid, invincible weapon of prayer? Do we of the Clergy teach these truths as we ought, and illustrate them by our lives? The speaker suggested that the Church might learn something from those organizations—Presbyterian he believed—who had concerts of prayer, meeting the same day and hour all over the land to pray for specific objects. It was a beautiful idea, and if we could only rightly approach the effectual Fount, we should find our blessings would increase, not in geometrical ratio, but in the ratio of Heavenly power.

The subject was illustrated in other forms, and the speaker closed a most impressive address by enforcing continued, earnest prayer.

Rev. Dr. Twing rose with much emotion. He felt it was good to be here, and that the Holy Ghost was present. The common theory is that the age of miracles is past. It may be simply this, that we are a great way from the God of our life. What the world calls miracles may be vouchsafed to us by our blessed and glorified Saviour. I confess, brethren, I may have made mistakes. My work has been to talk everywhere, and I have seen some success. But I fear I have not used enough of the powerful instrumentality of prayer. It seems to me that after this Delegate Meeting is over I shall have to inaugurate new measures. It will be to get the devout men and women to praying for us; and if we bring the poor into the churches, and they become filled with this spirit of prayer, you will have no need for anxiety about the rich; they will come to the work without any effort. Are we not coming back to old principles? No power can stand against the influences of true prayer. What a Church we should have with an earnest, prayerful spirit pervading it! What power, what beauty, what glory and what conquests would be hers! With what an inspiration we should go forth to our work, in the sure confidence of saving our neighbors, our friends and our beloved country!

Bishop Vail, of Kansas, said it seemed to him we were coming down to first principles. He stood up to make a confession. He had not had answers to his prayers. They did not deserve to be answered because they were his, for all the merit was in Christ. He had tried to pray aright, and he might yet be heard. The Bishop narrated a few instances in the life of the late Bishop Griswold, who was a man eminent in prayer and eminent in success. He remembered him before he was elected to the Episcopate, when Rector of a church in Bristol. He had a band of praying old men to sustain him, and every Sunday morning they met for prayer and continued it all their lives. Here was the foundation of strength to the Bishop. He wanted such support out in his frontier station, where he had not the men to put into the work. One of the brethren had referred to a set time for prayer, but he thought the Church had secured that in the Ember Days. The Bishop closed by kneeling and repeating in a fervent manner a prayer for those who are to be admitted to Holy Orders.

Rev. Dr. Schuyler then rose. He said it had occurred to him, after hearing the Bishop's prayer in regard to the "laying on of hands," that it was well to speak of the bereaved state of this Diocese, and the office of Bishop to be filled. His opinion had been asked as to a proper candidate, and he had answered he wished the matter to be left entirely to Divine guidance. He hoped that no steps would be taken which would appear like management in political affairs in the election of a new Bishop; but, trusting in the efficacy of prayer, he besought the brethren to seek a man from God. In regard to the remarks of Rev. Dr. Locke, he said he felt rebuked by his brother from Chicago. He had trusted too little to prayer and too much to human aid when in difficulty.

Rev. Dr. Geer hoped Dr. Schuyler would follow up the matter. One thing leads on to another. He related several instances in point: A lady parishioner once waited upon the Rector of the Church of the Holy Communion, New York, and expressed a desire to labor among the sick. This led to the foundation of a hospital adjoining the church, which presently grew into the noble hospital, well-known throughout the Church as St. Luke's Hospital. A benevolent lady a member of St. Paul's Church, Troy, once formed a class of poor children, who met every Saturday afternoon to be taught to sew. This resulted in the efficient educational work which has, for years, been carried on by the Church of the Holy Cross, Troy. The Rector of St. Luke's Church, New York, points to St. Luke's Home for Aged Indigent Women as resulting from a call which he received one morning from an aged female communicant of the Church who was without a home. These seemingly unimportant, passing incidents often veil Christ Himself. They are the garb which He assumes. Small things, weak things, things which are despised, confound the mighty. "The polarity of iron is discovered not in bars, but in needles of iron."

Rev. Dr. Boyd, of Natchez, Mississippi, was the next speaker. He said he had intended to remain unknown, but he was sure the subject had touched all hearts. Prayer and alms must go together. Prayer is the expression of want or desire. We are a praying Church; but although our prayers are set forth for us, it may be we think we are praying when we are only repeating the forms. When we are repeating our wants to Him who can supply them, should we not often be surprised if they were supplied? Our prayers may become only solemn sounds on thoughtless tongues; in this way they may be hindered. It cannot be that the heavens are sealed over us, for our God is a prayer-hearing and a prayer-answering God. If we pray aright we shall bring down the blessings we need. He will open the windows of heaven and pour down blessings till we shall not be able to receive them. Such words are given us by God, and he means something by them. St. James tells us: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Praying in this spirit our prayers are hindered. He is ready; it is we that are far off. Moses struck the rock and the waters gushed out, but who were they whose thirst was stayed? Only those who came to the flowing waters, knelt and drank. So now

God provides for us all we need, but it is we that fail to come to take the proffered blessings. There is an intimate connection between praying and alms-giving; for God is the proprietor of the silver and gold, and only intrusts them to our keeping. If we are in earnest in praying, we shall be open-handed in giving, and we shall pledge all to Him when we pray, "Thy kingdom come."

Rev. Mr. Gillette, of New York, followed. He did not come to the meeting to-day with the intention of saying a word; but one thought had been left out. There is a single fact of great significance in this day of wonders. If we go back to the earliest history of God's people, we find He is always requiring alms of them. As we come along down the history of the Church, prayers go with alms. The point he wished to bring out was this, that there never was a time in the history of God's people when alms and offerings were so much needed as now. Let us look at the signs of the times. It seemed as if a voice from heaven was saying to us, "Can ye not discern the signs of the times?" What wondrous openings are waiting for us to enter in! It is a startling fact that two kindred nations, belting the entire globe, have the control of all the nations of the earth, as far as Protestant Christianity is concerned. Then, just as the heathen world is opened to us, the treasures of the world are opened also. Is it to heathen nations that the vast mineral wealth, the gold and the silver, are given? No! Where does God pour it out? Into the lap of these two great nations, to use for His glory! Have they done it? Or is the selfish spirit predominant, each one saying: "May I not use my wealth as I will? May I not build me palaces, live in luxury and seek my own pleasure?" How has the world turned a deaf ear to God's claims! And the most fearful sign of all is that men do not look at God's judgments. In the last few years these two nations have spent in wars treasure enough to preach the Gospel to the entire world: nay more, they have been led to sacrifice their first-born upon the altar of war, when they have refused to consecrate them to God, in numbers sufficient to have sent a preacher to every dying sinner upon the globe. And yet they will not see. I tremble to think of it. "Will a man rob God? Yet ye have robbed Me. Yet ye say wherein have we robbed Thee? In tithes and offerings, even this whole nation." This is God's language. When shall we realize our privilege, and, in connection with our prayers and alms, go up and possess the whole heathen world for Christ?

Bishop Whitehouse said the discussion of the subject had given rise to bewildering thought. He could not believe that this Church does not know what prayer is, nor could he believe that her prayers had come to be mere forms. This branch of the Catholic Church had noble records, and the mother branch was resplendent in good deeds and heroic sacrifices. There are two relations in which acts are to be viewed. Take repentance for an example. Can we suppose that David, when he fell into a certain heinous sin, was openly a renegade from all his previous devotion? An incident had grown up in the king's life that required a *special* repentance, in a specified manner and under specific conditions.

But this illustrates the exceptive conditions of certain acts of prayer. When the disciple was commanded to cast himself into the sea, it was a particular condition that demanded specific faith. In the case of the Apostles' miracles, they knew by an intuitive faith, a perception that then was the time to put forth the conditions, and God would do the work. We speak of the prayer of faith; but there is no such thing as prayer without faith. The first thing to be realized in effective prayer is the great need of help, and the second a specific closeness to Him from whom help comes. Think of this, and you will find the person moved just like the performer of miracles. Then he will prove his emotions, and do the work. Thus his acts are made specific by the peculiar relations, and the results follow just as miracles follow, in seeming violation of nature's laws. A concert of prayer has been referred to; but what more sublime and effective concert of prayer was possible than the unity of the Church in the solemn service of the Liturgy? He gave incidents in his own experience regarding stated prayer, and thought one of its great benefits was in the fact that it induced a habit of recognizing a duty. But the great merit of the Church was that she insured individuality and collectiveness together.

A hymn was then sung, the closing prayers offered, and the Bishop pronounced the benediction.

TUESDAY EVENING.

After prayers, in St. John's Church, Bishop Whitehouse commented on the difference between the Foreign and Domestic branches of Missions, which was rather one of nomenclature than of reality, and then introduced the Secretary and General Agent of the Domestic Committee, Rev. Dr. Twing, of New York.

Dr. Twing said, the field is the world—this wide, wicked world—and the part of this field assigned to Domestic Missions is no inconsiderable portion of it. We hardly begin to realize how vast is the field embraced within our States and Territories. God's sun shines on no land like this. Even this western portion of it, stretching out Northwest, West and Southwest of Missouri, is an immense expanse. There is land enough to make thirty-four States like New York, and two hundred and eight as large as Massachusetts. If one-half of it be thrown away, the balance would make seventeen such States as New York, or one hundred such as Massachusetts in size. He believed such development was going forward that the child was now born who would see New York no longer the Empire State, but that that proud distinction would be given to some State west of the Mississippi. In all this great western territory, we have four Missionary Bishops. In Arkansas, Bishop Lay; Bishop Clarkson in Nebraska and Dakota, with territory enough in his Diocese for half a dozen; and still further on Bishop Randall presides over Colorado and New Mexico. Across the Rocky Mountains is the youngest of all our Bishops, who had to wait after his election for several months before he reached the canonical age. Bishop Tuttle has the oversight of Utah, Montana and Idaho, the germs of future empires. There is

one Episcopal jurisdiction vacant. The Domestic Committee pay each of our Missionary Bishops \$3000 a year and traveling expenses, in the aggregate about \$16,000. Besides these four Bishops, a sum of \$500 annually is paid to each of five Western Bishops, who are Missionary Bishops in all except in name. In addition to these, there are nearly two hundred other missionaries serving in thirty of the States and Territories. The Domestic Committee do not pay the entire salary of any of these latter, except four, two of whom receive \$1000 each and two \$1200 each. They do not fare sumptuously, nor are they clothed in fine linen. They are enduring hardness and making sacrifices, that the Church in this land may accomplish her glorious mission. Good Bishop Tuttle's Episcopal Palace is a log hut, plastered with mud, a miner's cabin, in which he lives, studies, prays; and there the Holy Ghost comes down as well as in any Episcopal Palace on the earth. He can afford to live so, much longer than the Church can afford to let him.

Of the nearly one hundred missionaries in the Southern States, tales of suffering, of exposure, of want, of destitution, could be told that would bring tears to all eyes. Before the war they were Rectors of parishes, in affluence and plenty; to-night many of their children have gone to bed supperless, and are pale and gaunt with want. These are our brethren, baptized into the same faith, and children of the same Father as ourselves; and, pitiable as their condition is, *they* can afford to live and suffer longer than *we* can afford to have them.

The Domestic Committee have asked for two hundred thousand dollars for this year's operations. A penny a day laid aside by each communicant of the Church would yield half a million. We have pledged eighty thousand dollars for this year. Shall we fail to get it? Shall we call home our missionaries, or shall we leave them to starve in neglect? It would be a short course to Paradise for them, but it would be something entirely different for the Church.

We do not yet, as a Church, know anything of even *inconvenience* from our charities, much less do we practice self-denial. We follow our great Master at a long distance, content to sometimes touch the hem of His garment, and feel it blessed to get even so near the source of healing and of grace; but we do not know what it is to get at the great heart of Christ, to feel its pulsations of love, until we are quickened by them to make sacrifices, such as He made for us. Could the heavens be opened to us to-night, we might see Him before the throne of the Infinite Father, showing His cruel wounds, the spear thrusts and the prints of the nails, while we are content to live in luxury and ease. Dear brethren, help us in this great work, for it is your duty to spread the Gospel of Christ as much as it is the duty of the missionaries. All who are sealed with that most sacred sign of the Cross are one in fellowship, and have one common end. God has so ordered it, and we cannot change it. Let us do with cheerful zeal what He has given us ability to do.

The missionary address was then given by the Rev. Dr. Geer, of New York.

The subject was, "*The future of the American Republic, largely dependent, under God, upon the Missionary work of the Church in this generation.*"

Dr. Geer said: My mind first rests on the phrase "*largely dependent.*" We would not ignore other and coöperating influences which are moulding the character of this great nation for good. That we claim that the country shall be indebted to us and our labors as a Church at all, will, to some minds, seem presumptuous. Before a nation already so vast, and with a future almost beyond the ability of man to calculate, the present Church certainly seems small, almost insignificant. But the Church represents interests more vast than those which are of this world; more vital than such as are fleeting and transitory. We cannot forget the comparative insignificance of Jacob, as he stood before Pharaoh—of Daniel, in the court of Babylon—nay, to those who lived in the land of Judæa, less than nineteen hundred years ago, how impotent before the great all-swaying Roman Empire must the humble Nazarene have appeared. But those empires have gone down; Pharaoh is known because of Jacob; Babylon because of Daniel; and Christ, not Cæsar, remaineth a King forever.

It is our habit of mind, as a people, to dwell fondly and proudly upon our rapid development in all the elements of physical strength and greatness. All recur to this subject, whatever other subject may engross the mind for a time. It is an ever fresh, ever animating theme. But we certainly shall miss the lessons of the past if we fail to look deeper. What are physical development, and the abounding resources which we sum up in the one word *wealth*, without security? and how can we have security without integrity, and whence comes integrity but from the fear of God; and whence the fear of God, if not from the preaching of the Gospel of salvation? To what shall physical prosperity be allied? This is a question of the first importance. It is one which we cannot make speed to answer too quickly. Allied to a demoralized people, we are sure to have the past history of powerful empires repeated. Great prosperity, by the natural tendency of things, issues in vice and dissipation. A finally enervated, effeminate, enfeebled people must insure the destruction of the Republic. Physical resources will exist but to decay and fill the atmosphere with their offensive odor. Better stern, hard, forbidding poverty to our people, with virtue and religion enthroned in their hearts, than greatness for a time, with sure destruction impending. We have no choice in the matter, and not a moment is to be lost. There must be christianizing effort, to the utmost ability of the Church, to keep up with the advancing tide of population and of a nation's prosperity.

Ever since Tyre organized the commerce of Europe, Asia and North Africa, and Greece carried on the same work along the shores of the Mediterranean, has our race been stretching on westward for gain. Men go asunder for gain. And what is the love of gain when it is simply and purely avarice? What its effect upon men? Look at Spain, in seeking El Dorado, desolating Mexico and Peru, burying a civilization and culture superior to her own, before her greed of gain! Has man changed? can we afford to leave him to himself in his search

for riches. Look at the scenes witnessed in the gold room of the metropolis of this continent. Listen to the account rehearsed of the state of things in our mining districts, and judge from the exhibitions there given of the effects of unfettered, unrestrained, unrebuked and unshamed greed for gold, whether we can afford to lag behind the onward march of men, incited by their thirst for wealth.

I tell you the present Church will stand by and lose the magnificent present opportunity to do God's work, to the saving of this nation, at her peril. Never was a louder or more earnest call given to man, than that which now comes to the Church in this land. Within less than fifty years England has sent out nearly five millions to her various colonies throughout the world. While our own land has received within the same period, from England, Ireland, Scotland, Wales, France and Germany, a like number. All these nationalities are fusing themselves into one great nationality, which is to be finally American, and all, with our own people, are still pressing westward, driven by the one old, inherited desire for gain. I tell you, as a people, as patriots, lovers of our country, as Christians, as those who must give account to God, we cannot afford to leave them without the moulding, civilizing, subduing, hallowing, sanctifying influences of the Gospel of God's love, proclaimed and shed abroad, which this Church has been commissioned to preach.

Besides, does it not become us to ask ourselves what type of civilization shall prevail? That brought in from either of these various nationalities, or our own? Is not the future of our Republic "largely dependent," under God, upon the predominance, nay, the controlling predominance, of that Anglo-Saxon Christian civilization which has made the English race, the world over, to combine more that is stable, honest, true, sober and enterprising, than any other? Yet there is imminent danger that this type will not prevail. Already is the struggle upon us, in which we are called upon to contend for our institutions as a people. In the midst of the blaze of the boasted light of the nineteenth century, our Bibles and Lord's Day are challenged—the one in our public schools; the other in our public streets. If these evils already begin to appear, are even *now* so potent as to excite the alarm of the wise and thoughtful, what shall be, and that in the near future, if we do not rouse ourselves, and use every effort to prove ourselves equal to the occasion which is upon us? We are here to keep pace with the providences of God. We are here to keep ourselves spiritually in such a state that we may be able to perceive and know what things we ought to do; to recognize these providences, when they open before us, often at our very feet. When war throws open the doors of entrance to a nation, hitherto shut up and away from all Christian effort, there comes a call from God to the Church to arise and take possession. If this be so, certainly when the waste places of our own land are peopled by desire for gain, the call from above is no less distinctly and solemnly given.

Now, if we have, as a Church, that which this nation and people peculiarly need, our responsibility is measurably greater.

A Church, which, under God, relies on its *educational* forces, which aims to take every child from the font and bring it up in the nurture and admonition of the Lord, which recognizes no work or parish complete, without its daily parochial school, superadded to its Sunday-school, which has leavened and is able to continue to leaven the whole nation, through its great annually recurring festivals, with a knowledge of the foundation facts of our holy religion and the teachings which flow therefrom, which aims, in her system, at a full presentation of every revealed verity, every practical duty within the whole circle of the revealed obligations of man to man and man to God; which calls upon her laity to provide, and is more and more providing "sheltering arms" for the outcast children, missions to the lost, hospitals for the sick, and asylums for the aged; which leaves, in her intention and design, in her all-embracing system, nothing to chance; a Church in which religion may be intensified to the highest degree without being fanatical; producing, by such intensification, such full-orbed characters as those of Jeremy Taylor, Keble, and George Herbert; a Church which presents stability and fixedness in the midst of change, and progressiveness without forgetting or letting go her hold upon the past, which, in the confusion and bewilderment of a nation, often recurring with great crises of national life, presents in her order, in her regularly recurring service, the counterpart of the daily rising sun, be the face of the earth what it may, shrouded with wintry snow, carpeted with verdure or red with the blood of contending armies: such a Church, bearing "the faith once delivered to the Saints," as a preservative against the vagaries of fanaticism, teaching reverence to our irreverent age, catholicity in the midst of narrowness, sectarianism, and partial, self-excogitated, self-chosen views and doctrines; such a Church, the Church of the past, the Church of the present, the Church of the future, has, *must* have something to impart which this nation needs, nay, must have all this nation needs of divine gifts and deposits, if so be they be rightly distributed and rightly used. It is to the nation what bread is to man, what the diapason is to the organ, what man is among the other created works of God.

Now, what have we to do? That word *Republic* gives us the hint. We have to convert the people; for the people are *the Sovereign*. When, after long years of suffering, of martyrdom under the Neros and Caligulas, the Church reached the throne of empire, and Constantine was made a Christian, all this was changed. Ever since, from age to age, the fulfillment of prophecy has been witnessed to with more or less satisfaction. Kings and queens have been nursing fathers and mothers of the Church. But now, with us here, in this Republic, *the people*, in this sense, can alone take the place of the sovereigns of other ages. The great struggle before us, worthy of every energy, calling mightily for earnest prayer, is again to *convert the rulers*. The rulers of this Republic, they who make its laws, they who elect its officers, they who determine its character, are the people. They must be converted to Christ, or the nation cannot be saved, as a nation. Things are in many respects reversed. The Church must accommodate herself

to the change. Prophecy is being fulfilled. The valleys are being lifted up. The mountains and hills are being brought low. Surface culture is no longer recognized. Society can be enriched and made productive only by ploughs that plough deeply. Trenching and subsoiling alone meet the demands of the age, the needs of the nation.

The word Republic, in our subject, suggests another thought. In a Republic, Governors and Presidents are chosen. Citizens *choose* whom they will have to rule over them. If there be one thing more than another for which man is here, it is to make *choice*, not only between good and evil, but between the Sovereign Ruler and the Prince of evil. Whom will he have for his Ruler and Governor, the Prince of Light, or the Prince of darkness? It is a personal question. God will be *chosen*. The power of choice must be exercised. There is no escape between acceptance and rejection. One or the other it must be. There has been a conceit—but a conceit indeed, though coming to us with the authority of great names—that when there was war in Heaven, man elected to remain neutral, and was a neutral angel. For this he is doomed to a state of being in which it is not possible for him to remain neutral. Upon one side or the other he must range himself. Now it is the great missionary work of the Church to influence man in this choice, that he may choose CHRIST as his permanent Ruler. His present, and his eternal future depend upon this choice. For “godliness hath the promise of the life that now is, and of that which is to come.” What greater, more noble, more inspiring, soul-stirring work than this can be given us to do? And what is worth doing at all, is not only worth doing well, but is worth doing *now*. If we procrastinate because the work may be done by that substitute—*self in the future*—let me remind you that in this sense and relation there is no future. For work, as for being, there is only the “eternal now.” It is *now*, when we are called upon to sow the seed. It will be, it can be only *now*, when we are called upon to reap according as we have sown.

I have, on another occasion, during the series of services which have so filled us with spiritual joy and hope, spoken of *lost opportunity*, as summing up the mistakes recorded on the saddest page of the Church's history. The lesson which has been read this evening, brings the same thought so distinctly to mind, that I cannot forbear alluding to it again. The law of increase was so bound up in the very gift of the talents bestowed, as spoken of in that lesson, that the man who kept the talent, returning it as he received it, without increase, brought upon himself the fearful malediction, “Thou wicked and slothful servant!” What was this but lost opportunity? Is the bag of seed-corn brought back in the autumn by the hireling to the owner of the field, a fit substitute for fields of waving grain which that seed was given to produce? And shall the Church keep, or shall she dispense, far and wide, in season and out of season, at all times and in all places, during this the seed-time of her labor, not observing the winds or regarding the clouds, the precious seed which God has given her to sow? Every passing day, the work of sowing, not done, is opportunity lost, and the failure will tell in the future.

A single thought more. Our subject contains these words: "Under God, I will, by God's help," says the adult about to receive Holy Baptism. And so of all our works. They must be "begun, continued, and ended in Him." Only as that which we proclaim is the truth of God, can we expect His blessing upon it. No system, however well contrived, however authoritatively transmitted; no pomp of office, no force or power of official station, as such in itself, can do this work. It must be through the power of Divine Truth. The life of God is in it. To the Church it is given to proclaim this truth. To this work must she bend all the appliances with which she has been divinely endowed. To this end, and for this purpose, have they been made hers. Looking up to God, and going forth in His strength, let us confidently hope, that the mighty work before the Church to be done, will be accomplished, and so she shall not miss her reward in this life, nor in that which is to come.

WEDNESDAY MORNING.

At Christ Church, after an address by Bishop Whitehouse, and the administration of the Holy Communion, the number of communicants being larger than at any previous Delegate Meeting, the question for discussion was announced: "*Doing good the test of goodness.*"

REMARKS BY DR. CARVER.

Dr. Carver said, that by "goodness" was meant not mere human goodness, but the highest type of Christian goodness. With such a nature the love of Christ is the ruling passion. It produces an intense influence, and, as waters, confined in subterranean channels, will force themselves into outlets, bursting up through opposing rocks and superincumbent matter, so the love of Christ in the heart will force itself outward, developing a well-spring of life in the character. It generates all graces, prompts all acts of devotion, and constitutes the course and current of the entire life. Some of the ways of doing good were, in the first place, specially noted. These were:

First. By works of piety. These included personal consecration, a prayerful habit and spirit, and a cultivation of heart.

Second. By works of benevolence. Of such is the sending of the Gospel to the destitute, relieving the poor and distressed, and giving of one's substance. Hoarding treasure for personal gratification is at variance with these duties.

Third. By works of mercy. Of these the founding and support of hospitals, almshouses, orphan asylums, and houses of refuge, were prominent. The last was especially enforced, for one of the most touching and imperative duties, was to provide a way for practical charity to the fallen woman, bringing her back to innocence and purity. These penitents are like Mary Magdalene in their sin, and like her they may be recovered to virtue.

Fourth. By works of Christian nurture; such as aiding in the publication of books, sustaining schools, endowing and supporting colleges, and augmenting the facilities of Christian education.

The speaker proceeded, in the second place, to illustrate that doing good in some or all of these ways is the test of goodness. This was apparent from the following considerations.

First. They are the Scriptural evidence of personal piety. By their fruits ye shall know them, and the fruits of a saving faith are deeds of benevolence.

Second. We have the example of our Lord and Master to the effect that doing good is the test of goodness. His whole life, His deeds and His words everywhere embody His own blessed maxim, and the fruits of His career are monuments of grand deeds of perfect goodness.

Third. Doing good realizes the Divine idea of the Christian character. "Ye are the light of the world." There are two ways of letting one's light shine, which are often sadly mistaken the one for the other. One way is to set the light in a proper and conspicuous place, and let it shine out and illuminate all within the limits of its steady rays. Another way is to let it shine by rushing about with it, setting fire to everything. We do not want the light that produces only explosions and conflagrations.

Fourth. The standard of our account in the last day is this doing good. The only means by which we can meet the Judge with a conscience uncondemned is to fill up our lives with works of benevolence and piety, thus insuring the welcome approval, "Inasmuch as ye have done it unto the least of these ye have done it unto me." By this criterion must we be tried in the Great Day, and by this be rewarded or condemned.

There were two or three of these points the speaker wished especially to commend to attention. The first was the doing good by rendering a more generous support to our Christian literature. We have reason to be proud of our literature, as it is, but we should endeavor to enlarge it, and make it still better. In this connection the Magazine of the Board, *THE SPIRIT OF MISSIONS*, was discussed. Those who read it knew of the ability of its pages, and it had been pronounced by high critical authority, the ablest Missionary Periodical now published, either in Europe or America. It is a grand instrument of Christian nurture, one of the most effective agents possible. All the Church can do great good by promoting its circulation, which should be done by the hundreds and thousands. Beyond this, our literature, in all its varieties, ought to be cultivated, and he trusted the day was not far distant when our rich merchants would establish public lectures for the Church, as was done in England. There is a vast influence to follow the moulding and directing of leading minds, and we scarcely estimate the good that might be the result.

Merchants ought to awake to a realization of these truths, and by their munificence do for the present and coming generations what others have done in the past.

Another of the suggestions he wished to emphasize was the sustaining, with

a larger generosity, our parochial schools, our academies, collegiate institutions and educational facilities of a high order. He did not speak now of one class only—the boys of the church—but we should see the importance of female education—the training of those who are to be the wives and mothers of the future. Papaey understands this, and one of the leading ideas of their astute policy is to secure the education of young females. They know if they can control this they have an absolute certainty of directing the future faith of the people. One of the grandest and most noble methods of doing good is in this way, and if the eloquence of an angel were given him he would devote it to this advocacy.

The only other point he would dwell upon, was the centralization of the efforts of our Christian women. We do not comprehend the resources for good that wait to be brought into activity residing with our mothers and our sisters in Israel. We have scarcely drawn upon them yet, and there is no estimate of the power there is in this sanctified agency. He could only pray that it might be speedily done, and that the work of our hands might be established in the Lord.

REMARKS OF DR. TUSTIN.

Dr. Tustin said that, while the theme was opened by the exhaustive demonstrations of the Rev. Dr. Carver, of Chicago, and by the comprehensive suggestions of the Bishop of Illinois, it was reserved for him to exhibit the argument in a converse view, and show that *goodness* is the test and the measure of *doing* good.

The speaker remarked that there are two types and tendencies of religion which ought to be combined, but which are very apt to be separated. The one may be represented by the Pietists or Quietists of various schools and societies, well known in history by the notable examples of the Jansenists or Port Royalists, and the Madame Guyon school, in contrast with the forthputting and aggressive energy and machinery of the Jesuits.

In our own day, we may find fewer individual Christians predisposed to retirement and self-culture, and a larger number marked by so-called evangelical action, rather than by spiritual, subjective discipline. But there is a perpetual struggle amongst men to put asunder what God has joined together; and the seeds of Jesuitism are in every system given to high pressure, for compassing ends by means of human machinery. And this is most apparent in the persons and the systems given to warfare upon opposite creeds and systems. We are in tremendous danger of impairing our integrity as Christians by wrong motives and by abnormal action.

For *action* is only the normal development of *character*. It is impossible to impart what we do not possess. The first law of beneficence, of true charity, is goodness. To be useful to others, we must be good ourselves. We must begin at the centre, at our own hearts, before we can expand our influence into a wider circle. The most useful man is the most godly man; for godliness is

the best use a man can be made for. Piety is an end of itself, apart from any consideration as a means of influence.

This primary truth must regulate the character of every kind of effort for direct influence—of every species of agency for acting with effect upon others. This principle will never allow any man to “do evil that good may come.” It will teach him to *be* good, whether good comes or evil comes of it. It has no regard to consequences as a matter of expediency and calculation; consequences it leaves with God. If we attend to *duty*, God attends to *utility*. God will manage His own cause, and *His* cause is truth and righteousness. If we neglect our own integrity for expediency or for supposed utility, we should only be tearing down His kingdom in one part, with the vain hope of trying to build it up in another. Holiness is a greater end than utility. Our high calling is not to act for *effect*, even under the pretence of *doing good*. The main point is to have our heart right, and then goodness regulates itself, and usefulness follows after.

To be useful is only an inference or consequence of being like Christ. The mind and the character of Christ, viewed as a human model, seemed to fall upon no method and machinery. His power of influence, lay in His goodness. The life of Christ was truth incarnate—truth lived and acted out in love. His was not the power of a hero or orator, statesman or philosopher, scholar or writer, ruler or leveler: His influence was not in exertion or hurry or anxiety for effect, with a cumbersome mass of expedients; it was calm, natural, spontaneous, invisible, irresistible. It was the omnipotent, and, as it were, the unconscious energy of goodness.

The most wonderful fact recorded in human history was the life of Christ, simply considered as a biography. He never *wrote* anything for publication. He left no treatises from his own pen. His sermons and sayings and works are all reported by the pens of others. A portion of the things he said and did is contained in some brief histories written by other hands, all contained in those abridged little *memoirs* called the Gospels, which any one can read all through in a day or so.

And the human life of Jesus was not spent in going about over the world to move the nations. His life was spent among his own people, amid his native hills and valleys; with the exception of his exiled flight into Egypt, when an infant just born, he never was in any other country; and from the record of his life, it appears he never went in any direction above sixty or seventy miles from his native spot, or from the metropolis of his hill-bound and sequestered nation. He did not go after alien peoples; he kept himself among his own race. And yet never was there a being who alighted on this earth so celestial, so truly human, so catholic and so cosmopolitan, and so effective upon strangers and aliens, as this Being, who never traveled so far a distance in all his days as one of us can now fly over land or water in a few hours.

What a *power* had Christ when on earth! and what a power ever since! If

the hem of his garment had been so much as touched, virtue was imparted from him; and "as many of the diseased as touched him were made perfectly whole." It was the *goodness* of Jesus, considered even apart from his *Divinity*, that made his presence so sovereign and so magical; and by such a force the world is yet to be brought under the sway of truth.

This should give great consolation to the humble Christian who may be longing to do his Master's will. He may mourn in solitary places, because he may seem to be doing so little for hurrying up the triumph of Christ's Church, the universal reign of righteousness, and the amelioration of our race; but with all our anxiety for effect, we should remember that there is danger of putting the *cause* before the *Master*—the *kingdom* in place of the *King*.

Our restless, consuming wishes may toss and agitate us about schemes and opportunities and expedients; but let us remember, that to "rejoice and do good," with our *present opportunities*, is "the chief end of man." If we cannot move and hurry as we would wish, let us "be still and see the salvation of the Lord." Let us not assume the responsibility of setting up new and unsanctified schemes. Let us not run before we are sent.

Obedience to God is the source of all usefulness to man. And when God comes to make inquisition, to gather His jewels, to separate the chaff from the wheat, it will be found that all the real influence for good which was exerted upon the earth was by the *power of goodness*; the fictitious and the apparent will be distinguished from the real and the permanent; and the most pious and godly man, however shaded by apparent obscurity, will be found to have been the most useful. He had received the most, and he had the most to give.

Such is the Gospel in its essential character—where its spirit lives as it did in Him who was the great *Author* and *Subject* of the Gospel. But this innate power of goodness is aggressive and forthputting in the highest measure when it acts legitimately and naturally; and it is in this highest view, that the Church is "catholic," because it is "one" and "holy" and "apostolic." Its power is in action, only because of its greater power of spirit; and the stream rises to the level of the spring, because the source of supply flows on forever, exhaustless and irrepressible. "The doing of good the test of goodness," is the sign that goodness is irresistible, and that all real human excellence is imperishable.

Rev. Mr. Hopkins added a strong commendation of THE SPIRIT OF MISSIONS. But there was still another department of religious literature that deserved to be especially patronized. *The Pioneer Church* was a volume of the class to which he referred, and the Church was under a great obligation to the writer of it. He felt personally indebted to the author for the good work, and detailed a single incident of its good effects, by giving the history of a promising parish growing up entirely through its influence.

Mr. Wallace said the remarks that had been made regarding works of mercy, in founding and sustaining charitable institutions had an occasion for practica

ble application in our own city. We have St. Luke's hospital, a noble charity, under the auspices of the Church, and it is now actually struggling for existence. It seems a question whether it must not be left to become extinct. We have but two charitable institutions in St. Louis, the Orphans' Home and St. Luke's Hospital. He could not tell how funds were to be procured to pay its debts, for although he had the honor to be one of the managers, he had not the means to liquidate them, nor had others of the Board. There were laymen in the Church who could easily place it beyond peril, and he felt bound to make an earnest appeal to them to come to their aid. The "Home" is under the care of the ladies, and is in a flourishing condition.

Rev. Dr. Twing said: Turn the hospital over to the ladies, they will see that the debt is paid! He would also say that St. Louis had a missionary organization that must not be underrated; it was under an invitation originating with it that the delegates were here to-day.

The presiding Bishop then called upon Rev. Dr. Schuyler to address the meeting, for although they had held their meetings in his church, he had been silent, probably from modesty in talking to the people at home.

Dr. Schuyler said, he had never been warned before, as he had been in these meetings. They had stirred his heart, and he had never felt his responsibilities as a Clergyman as he felt them now. He was impressed with a deep sense of unworthiness of the great commission he held, for he had come far short of his obligations, and in a long service of twenty years in the sacred office, he now realized how far short he had come in the exercise of his duties. He had striven to do something, and had at times had encouragement in his labors, and blessings had seemed to follow. Henceforth he felt that a new and a higher consecration was demanded, for the Church is awakening to a sense of her responsibility, of her privileges and of her duties. In regard to the little book that had been referred to, he had written it from a sense of duty to the Church, and very many of the facts stated in it had come under his own observation. He commended it to the churches, and prayed that it might be an instrument, in God's hands, for the glory of His Holy Name.

Rev. Dr. Twing said, it takes a good man to write a good book, and a better man to write a good book and give the proceeds to Domestic Missions. His brother Schuyler had done both. *The Pioneer Church* was worthy of all the commendation that had been given to it, and it was serving the Church in a two-fold manner. His heart had been moved by receiving a note from Dr. Schuyler containing \$75, the first fruits from the sale of the book, with a pledge of its future profits. Let it be circulated for its own sake, and for the funds it will bring to the Lord's treasury.

Mr. Minor, a layman, was called upon, and expressed the satisfaction he had felt in the meeting. It was hard to keep down self-glorifying at the rich lessons that had been taught them. He thought the missionary spirit was the normal state of the Church, and especially the work of Foreign Missions. He rejoiced

that the isolated elements of the Church in St. Louis were brought together, and he regarded these times of solemnity as evidences of the presence of the Spirit of Christ. The fruits that are already apparent will not stop here, for God's presence will not be withdrawn.

Bishop Whitehouse made some impressive remarks looking to a separation, and at their close, Rev. Dr. Twing introduced a resolution of thanks to the Right Reverend Father for his invaluable services in presiding at the meetings, which was unanimously adopted by a standing vote.

WEDNESDAY EVENING.

The meeting assembled in Trinity church. After prayers, Bishop Whitehouse introduced the subject: "*The Church, catholic in her Work, as well as in her Word of Love.*" He said there must be, from the corruption of our nature, an antagonism of feeling on some questions vital to the interests of the Church. Some minds had a preference for one form of benevolence, and some another. The inference was obvious that, if we are to do any good, we must have patience with all shades of opinion, and give sympathy, trust and charity to all those who advocate any form of Christian benevolence, even if we differ with them, provided they are moved by a love to Christ and His Church. Some themes arouse a special antagonism, inevitable from the circumstances, but perhaps not less important on that account. Such a theme was that to be considered this evening, and at a glance it would be seen to be particularly apt to excite in some minds an unreasonable prejudice. There were two great facts, however, in regard to the action of the Board of Missions in connection with the Freedmen, which he wished to bring specifically before the brethren. He had been present at the meetings of the Board in which preliminary discussion was had, and could speak freely as to the necessities for action, and the inducements to the precise form it had taken. These two points were, First, that the demand came from our brethren of the South themselves. These people were with them and of them, and the necessity of the case demanded summary preparations for the future peace and prosperity of their communities. The Bishops of North Carolina, of Arkansas, and many other prominent Clergymen called upon the Board to meet the pressing urgency of the case, and they could not refuse. In the second place was the great fact, that the Church in the South had returned to its allegiance, and we were bound together in love, in hope, and in faith, working together in God's appointment, and He alone has the power to unite us in wisdom and in strength. He then called upon Rev. Charles Gillette to make the opening address and statement in behalf of the Protestant Episcopal Freedmen's Commission.

Mr. Gillette said, he had been a resident for twenty years in the South, in the service of the Church, during much of which period he had labored among the colored people, both before and subsequent to his admission to orders. He had known them thoroughly in all relations, understood their characters, and he

presumed, therefore, that he was qualified to speak concerning them. The Freedman's Commission, though organized subsequent to the other two branches of missionary labor, was placed upon exactly the same footing, and as he conceived, it was a connecting link between them. Domestic Missions had one field, and Foreign another, but the Freedman's Commission came in between; and while, in some aspects, it was purely domestic, it would educate colored men for Missionaries to bear the glad tidings of salvation back to Africa, thus it had a most important foreign relation also. The great purpose is the education of the colored children in the South, thus preparing them for the important change in their condition, and securing stability, order, and prosperity for themselves, and the whites among whom their lot is cast. This was a work of patriotism as well as of Christianity, and might well call for the sympathy and the faith which the Right Reverend Father had besought.

The Commission has now about sixty teachers, in Virginia, North Carolina, South Carolina, Florida, Georgia, and Mississippi. In these schools about four thousand children are gathered and taught. The largest is located in Charleston, under the charge of a superintendent and twelve assistants; the assistant teachers from the very first families in the city, ladies of culture, of former wealth, and of a delicate refinement. At Raleigh there is a Normal school for the education of teachers of color, to which is attached a training-school, under the direction of Bishop Atkinson. At these schools we propose to train Ministers of the Gospel, for missionary work among their colored brethren, as teachers, and as preachers, both at home and to their kindred upon the shores of Africa. Many intelligent and promising persons were ready to enter upon the work, but we were straightened in our means to accept them. What are four thousand from among the four million of these people! Letters come to the Board calling for teachers from all parts of the South, and we could employ one thousand teachers, and gather fifty thousand children in three months, if we had the means. It is even a question if we shall not be forced to contract our present operations, and we must do this unless the Church realizes the necessity and the privilege of meeting the exigencies. The South is utterly unable to do this work, from the impoverished state of the people. The speaker closed with an impassioned appeal for help, showing that the work to be done for Africa alone was the cheapest and the surest investment Christians could make in the missionary field, and pointing out the alacrity with which the Church in the South returned into affiliation with their Northern brethren at the close of the war. The address was conveyed clear and comprehensive, and evidently produced a strong impression.

DR. TUSTIN'S ADDRESS.

The speaker began by asking what relation or significance the subject appointed for the evening could have to the negro race; and what evidence is there that a branch of the Catholic Church, so conservative, so modest and so dignified as the Episcopal Church, is fitted to undertake the religious training of

the black races of this or of any other country? And yet this juxtaposition of topics assumes that if our Church is really catholic in her *work* as well as in her *profession*, there is devolved upon us a special responsibility in relation to the evangelization of the negro population of this country; for it is a home work, made ready to our hand; it is not Africa across the Atlantic, but Africa brought to our doors—a vast race, or rather an intermixture of races, of four millions now among us, already assimilated to each other by a common language, notwithstanding all their original diversities of tribes and languages.

Dr. Livingstone says, that there are over four hundred specific languages in the Southern half of Africa. Dr. Leighton Wilson reduced about twenty languages to grammar, in the narrow belt of country around the Gaboon. These typical and specific differences amongst the negro tribes are found all along the sea margins and the river systems throughout the whole length of Western Africa, and on the Eastern side of the Continent from the Cape of Good Hope to the Red Sea. It was from the low countries of the river bottoms and the sea coasts that the vast supplies of negroes were derived for ages to keep up the slave trade. The slave importations into this country ceased on the last day of the year 1807; and yet so vigorously was this traffic plied, that up to that very day of December 31, 1807, a whole fleet of slave ships, chiefly owned in the North, lay in the offing before Charleston, and such of them as could not beat up against the wind and land their cargoes, had to bear away the next day for Cuba or elsewhere, with their freight of human live-stock. Thousands of those last landed, against the remonstrances of the people of Charleston, had to be herded into camps and sheds outside of the city; and it was not till the cotton culture and manufacture, following the embargo and the approaching war with England, that any possible use could be found for this mass of helpless heathen thus forced upon the Southern seaboard.

Fifty years later it fell to my lot to board the first and the last slave ship which entered an American harbor since the foreign slave trade had become illegal. In the summer of 1858, the U. S. ship of war, the *Dolphin*, captured a slaver off the coast of Cuba, with 480 negroes aboard, and with a prize crew; this contraband craft, called the *Echo*, was brought into Charleston harbor, where, with the officers of our government, I first visited her. For several weeks these negroes were comfortably cared for in Fort Sumter, until they were finally returned in the frigate *Niagara* to Africa. By means of some Portuguese half-breeds, captured among the crew, I had the means of discovering the wonderful tribal diversities of even so small a number of people gathered, a few at a time, into the barracoons along the whole length of the African coast, South of the Equator. Accustomed as I had been for ten years to the yellow fever in Charleston and Savannah, and to visit with impunity the fever patients in all hours and all weathers, it was probably a peculiar type of African fever, brought over in that fetid ship, which brought me down, with hundreds of others, under the epidemic of that sickly season. I had scarcely re-

covered when I undertook a long sea voyage, which took me along the Mediterranean borders of North Africa; and there, in a single city in the course of a morning, the traveler could see scores of varieties of the African races, more marked and distinct than the aboriginal tribes of any country I have ever seen. With a practised eye, any one can now, at a moment's glance, detect dozens of races of negroes of only two or three removes from their wild ancestors in Africa, and among those not much over sixty years of age, frequent instances of the last imported slaves are yet to be found in regions along the Southern Atlantic and Gulf sea-coasts.

And yet so rapid has been the assimilating process which a common language and a comparative civilization have engrafted upon this vast intermixture of the African races, localized and unified in our Southern country, that comparatively few persons, not accustomed to the peculiarities of these people, have any conception of what the typical negro is or was. Their growth in our Southern States was wonderfully rapid. Some persons of high capability have taken pains to examine the registers of the ports of entry when the slave trade was legalized, and by a comparative approximation it is estimated that through all our colonial and national history about 800,000 slaves were imported into this country; their number is now four millions. Whereas, in the Island of Cuba, it is estimated that more than four millions of negroes have been imported, by a slave trade which began earlier and continued later than the traffic in this country; and yet to-day not two-thirds of a million of negroes are found alive in that island-gem of the Antilles. This great mortality in Cuba is accounted for partly by climatic causes, and by the different habits of the dominating Spanish race, which blighted and destroyed the aboriginal peoples in all the West Indies, in Mexico, and in many parts of South America.

The great increase of the negroes in our Southern States may be accounted for by the system of regulated industry under which they were brought, and by the temperate climate (corresponding to that in the South of France), and by the abundance of healthy food, such as their ancestors could never have known in Africa.

It is a mysterious Providence which should have permitted the introduction of these alien tribes of heathen into our country, thus bringing the lowest types of the Hamitic into contact with the highest types of the Caucasian race. There is no other example or historical analogy like this in modern Europe, or in any other civilized land; and the difficult and complicated questions thence resulting have become mixed up, to the grief of millions of hearts, with our social system and our national politics.

But now we are prepared to meet the questions suggested by the topic assigned for this discussion—the catholic character of our Church in its relations to these races of Freedmen. Our branch of the Church has had something of an inherited responsibility from the parent government and the mother Church of England. The great importations of negro slaves into these colonies during

the reign of the "good Queen Anne," at the beginning of the last century, were justified by the desire of that weak sovereign to import the heathen into her English colonies in order to Christianize them. The proprietaries of many of the colonies urged the same reasons. When George III., the first of the Hanoverian line born in England, came to the throne, he pressed the slave trade as a means of filling his coffers, for several years, with such vigor, that it became one of the popular counts for indictment and for the Declaration of Independence; and it was left out of the final draft of that instrument by compromise, and being overruled by the covetousness of some of the States specially interested in navigation.

But these English Sovereigns, nominally at the head of the Established Church, have made work for her Anglo-American daughter, but little dreamed of in earlier days. How far the issue was overruled we may see in part by the rapid preparation of the American negroes for civilization and Christianity. There are of these people now some 600,000 who profess the faith of various religious denominations in this country—more than among all the adhering converts or communicants of all Protestant denominations among all the Pagan nations, under the auspices of all the Protestant missionary societies in the world.

And now we return to the question, is our branch of the Catholic and Apostolic Church fitted for such catholic work as this? Is her power of adaptation in any way so cosmopolitan and all-embracing as to become the nursing mother of these compounded races, derived from heathen antecedents, and thus made ready for us to try our hands upon? I answer, that in every way, by characteristic susceptibility, these people are not only disposed to receive the Gospel, but they are special and hopeful subjects for the training of our Church. They are impressionable to music, to habits of reverence and obedience, and to the love of routine and order.

They are indeed always ready to follow any leaders, and to accept the first existing ecclesiastical and sectarian system they are brought into contact with. And thus it is that the Methodist and Baptist measures meet with ready acceptance; and the popular notion is, that these large denominations can control the sympathetic and excitable nature of Africans better than any quiet system which addresses didactic truth and gentle ideas to the rude masses of uneducated mind. But the Roman Church in some of our Southern cities, especially in New Orleans, and in all the French and Spanish colonies, is found to have as ready a hold upon the negroes as Protestant and revival notions have in other regions. An expressive ritual, with simple, practical, moral ideas, addressed to the gentle and affectionate nature of the negro, would show that a quiet religion is really far more useful than an excitable one.

It is only rendering a small tribute of justice to many of the Southern clergy and the laity of our Church, to refer to their labors of love in behalf of the negroes for years before slavery ceased. The late lamented Bishop Elliott

could point to the example of one of his clergy (the Rev. W. C. Williams, brother of our bishop for China and Japan), who brought the negroes of a large section along the Ogeechee river and the contiguous seaboard of Georgia under the influence of our Church. Their love of music and their power of verbal memory made them familiar with the liturgy; and any one attending their worship would need no further proof that our Church is catholic, cosmopolitan, and all-embracing enough for the rudest and simplest peoples. And as to practical morals, the Catechism, which contains the "seeds of things," is the manual of all others best fitted for the guidance of these docile creatures.

But comparatively small as are the negro communicants of our Church in the South, the way is open for them into our catholic communion from some special and weighty considerations. Many of the leading classes in the Southern cities are Churchmen. These prominent citizens have been the first to favor the education of the blacks. Nay, even our Church, in her official action, was the first to move in this matter in the Diocese of South Carolina, after the war. And I cite the report of Major-Gen. O. O. Howard, himself not a Churchman, for last year, where, among other proofs of a great change in the temper of the white people, he says: "Many individuals of prominence, socially and politically, sincerely desire their education; but it is a curious fact that scarcely one of these, except in the utterance at the late Episcopal Convention in Charleston, has ever given a hearty *public* expression of this desire before the people of this State."

There can be no mistake as to the temper of our bishops, clergy and the mass of the laity of our communion in the South, and that they comprehend their duty in these relations to far better purpose than we can dictate and prescribe for them. And yet so candid and cautious was the spirit of the Episcopal Board in Charleston, that they declared it as their wish to place the best men to be found at the head of their colored schools, and that by "combining both Northern and Southern teachers, it would give assurance to the Freedmen that we have no peculiar views of our own to enforce, or restricted system of education to carry out. With one of our Northern fellow citizens at its head [the great school in Charleston], we should secure a greater interest and a readier confidence and a more generous support." They go on to say that, "there is no opposition to the education of the Freedmen up to the highest grade of their capacities by any class of our citizens."

These are the noble views and bold positions of Southern Churchmen; and they bespeak the Catholic and comprehensive views of the culture and education, which are the natural traits of genuine and high-toned members of our communion.

These Southern Christians have a weight upon their hands which needs our aid. How needy they all are as to money and material means we have often heard; but no one of us can have any conception of how deep their poverty has become. But these are things which are better stated in other connections.

They need no repetition or enforcement here. The subject we have been reviewing carries its own lesson; and if we are at all awake to the leadings of Providence, we shall regard the Freedman's Commission as holding before us the claim for the largest share of all the money we can spare for several years to come.

Rev. Dr. Boyd of Mississippi was introduced. He gave his own experience among the slaves of the past, with narratives of the manner in which they were cared for. All that has past away, and they are left uneducated, excitable, but tractable, and are actually relapsing into barbarism. If you speak to them of Jesus, some of them will tell you they want no white man's Saviour, they want a God of their own. These things were most alarming, and called for the action and the prayers of the Church.

Rev. Dr. Haight then gave the farewell address of the delegates. It was a touching and beautiful recognition of the providential circumstances under which they had come to St. Louis. The late loss of the Bishop of the Diocese was feelingly alluded to, and the presence of three other Bishops to assist and counsel in the deliberations was appropriately noted.

A sense of the presence of the Holy Ghost in the meetings had created overpowering emotion. Who that attended our meeting on Tuesday could ever forget its thrilling scenes? The presence of Christ, the great Head of the Church was realized, and hearts were softened, and brethren and Clergy felt themselves refreshed with power from on high.

He thanked the Bishops for their presence, the Clergy for their assistance, and the Laity for their sympathy and support. He could not close without uttering the cordial thanks of the delegates for attention and courtesies from the St. Louis press. All had been kindly attentive. The *Republican*, the *Times*, and the *Dispatch*, had each given them proper notices, but he felt impelled to especially thank another paper—the *Missouri Democrat*—for its full and faithful reports of all their doings. Such generous devotion of large space is not common from the secular press, and its graphic sketches of every speaker's remarks had given repeated delight to thousands of readers far away. The delegates felt the aid thus given them, and tendered their warmest thanks. But the hour had come to separate, and he lingered to say the parting word. Commending the Church in St. Louis to the care and blessing of Almighty God, and thanking them again for their Christian hospitalities, he bade them a grateful farewell.

Rev. Dr. Berkely responded in a happy and tender manner, recounting briefly the good that had been done, the interest kindled, the Christian ties that had been formed and strengthened. With deep emotion, and in behalf of the brethren of St. Louis, he gave them thanks for their visit, and commended them to the blessing of Almighty God.

Bishop Whitehouse announced that the exercises were closed. Bishop Vail offered prayers, and the grand old "Gloria in Excelsis" was sung, when the congregation dispersed.

FOREIGN MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

JUNE, 1868.

EDITORIAL.

MR. AUER AND THE TRAINING SCHOOL.

ADVICES from Mr. Auer are of an encouraging nature. Having recovered from a temporary illness, he was again addressing himself to the great duties of his wide field of labor; endeavoring in some degree to meet, by his own personal efforts, the present lack of laborers, and to lay the foundation of an Institution which will be a permanent source of supply in the future. He states that the "Hoffman Institute" was to be opened on the 9th of March, with eleven students, but "no house." They are to occupy a part of the boys' school-house at Cavalla, as a temporary arrangement. The question now comes with renewed solemnity and force, are we to sustain Mr. Auer in this noble enterprise or not? It is now a practical question as the work is already begun; the principal is on the ground and at work: shall we sustain and encourage this work? There is only one practical way. Of course, we must give it our prayers; but we must also supply the facilities for carrying it on effectively.

The Foreign Committee are ready to sustain this work as it should be, if the means are provided. They look to the Church to supply these means.

It is plain that no special appropriation can be made to this Institution out of the usual receipts without embarrassing other branches of the work, which require all of the usual receipts to sustain them. Will not some of our earnest and liberal laymen come forward, and place the means at once in our hands for establishing this most practical and promising enterprise on a reasonable and effective basis? Five thousand dollars will enable us to do it. Shall we have this sum?

A GOOD EXAMPLE—WHO WILL FOLLOW IT?

IN response to our appeals for means to send more laborers into our Foreign fields, we have received the following very encouraging proposal:—

A lady offers to furnish the salary of a female Missionary to Africa, and her daughter offers to furnish the outfit and passage-money for the same. This is certainly encouraging, and we trust it will be stimulating to others to do likewise.

We should be glad to receive such refreshing letters more frequently.

BISHOP PAYNE'S RECORD.

BISHOP PAYNE states in his Monthly Record, given in our present Number, that when he visited the districts occupied by the natives who made the recent attack on Cavalla, he was received with marked coolness and displeasure, and that it evidently awakened anything but pleasant associations to see one who had been instrumental in training (albeit *not* in arms) the Christian villagers, who, according to report, had so much to do with their late discomfiture.

There had been rumors of another attack, and the dark report had come to the Bishop that the enemies of the Cavallans had killed one of his former school girls, beaten up her liver, and used it as an anointing charm!

THE HON. MR. BURLINGAME AND BISHOP WILLIAMS.

BISHOP WILLIAMS states in a letter, which we insert, that Mr. Burlingame has always been very kind and friendly to our Missionaries in Peking, and that he has shown his kindness to himself, personally, in giving him a circular letter, showing the object of his coming to China, and recommending him to the kind offices of all the Mandarins from whom he may require assistance. The Bishop says this paper may prove of great value to him in his efforts to establish Mission stations in the interior.

Mr. Burlingame had also informed him that the present Prime Minister of China is well disposed towards Protestant Missionaries, and wishes that they would come in larger numbers to China but that he looks on Romish missionaries in a very different light, regarding them very much as political agents. The Bishop gives some illustrations of the political maneuvering and the exertions of the Jesuits now in China.

In company with the Rev. Mr. Nelson, the Bishop had been on a tour of inspection up the great river of China to the cities of Kiukiang and Hankow, but had resolved to visit some of the more northern cities before deciding where to locate the interior station.

In a letter which we have received from the Rev. Mr. Thomson, it is stated that, before going northward, the Bishop had confirmed *thirty-eight* Chinese in one of our churches at Shanghai.

STREET SCHOOLS IN AFRICA.

IN a letter which we give in our present Number, the Rev. Mr. Auer states that a commencement had been made with the writer's favorite plan of "Street-schools," or open-air teaching of the children who for any reason do not attend the regularly established Mission-schools. He says the children are delighted with the plan, especially as it includes singing and music; and, as they are entirely unclothed, he has promised each of them who may be able to read by next Christmas a decent cloth or garment, and he asks his friends at home to help him to keep his promise. Parents attend *these* schools who will not attend the others, and after the open-air teaching there is open-air preaching of the Gospel.

A LESSON FROM THE HEATHEN.

THE Rev. John Ross, the able and energetic advocate of systematic beneficence, especially of the giving of a truth to religious and benevolent objects, says in a recent communication to the London *Christian Times*: "Xenophon's History of the Affairs of Greece" states: "When a nation was beaten in war, the tenth of the spoils were offered to Apollo. The Lacedemonians took up arms against the Thebans for seizing Apollo's tenths at Declea. Agis went to offer the tenths at Delphos. Agesilaus offered the tenth of the spoils to Apollo, a hundred talents (£18,750.) In the trial of the Admirals, the Senate judged, 'Let their estates be confiscated, and the tenth part of them consecrated to Minerva.'" It is useful sometimes to take lessons from the heathen.

COMMENDATION.

THE staid and scholarly *Christian Observer*, of London, says: "We do not commit ourselves to terms of excessive commendation in declaring our belief

that the annals of Missionary excellence do not furnish a brighter example than that of Colden Hoffman." This is very high praise, when we consider that it comes from one of the oldest and ablest of the publications of a Church which furnished Martyn, and Corrie, and Heber, and Buchanan, and Raglan, and Henry Williams.

RETROGRESSION AND PROGRESSION.

A Book has been just published in England under the editorship of Colonel Henry Rule, C. B. formerly of the Royal Engineers (Bengal), entitled "Cathay and the Way Thither." It is a collection of mediæval notices of China. A reviewer of this book says :

"It appears that in 1050 A.D. Pi Shing made movable types of terra-cotta ; in 904, printing from stone was invented by some other Chinaman ; and block-printing the Chinese had invented in 581 A.D. In the reign of Hientsung (806-821 A.D.) there was a great scarcity of copper, and the emperor, borrowing the idea from the merchants, who had had it no one knows how long, issued paper money, which however, soon depreciated tremendously in value. Leather money, had been in use in the empire as early as 119 B.C. Before the Christian era the Chinese had discovered the use of coal as fuel, and ages before the Western nations thought of them they built ships with water-tight compartments, and used to navigate them by the aid of the mariner's compass. They have long made use of portraits in the identification of criminals ; and there is no telling how many of our so-called modern inventions and discoveries we shall not find, as we become better acquainted with this remarkable country, to have been anticipated by a people, who, after, all were not so very far wrong when they called the rest of the world "outside barbarians."

What was called the Dark Age of Europe was a bright age in China ; yet, since the reformation while all Christian nations have been making progress in the useful arts and sciences, China has been constantly retrograding. The Chinese themselves, have a saying which they frequently repeat, "The present age, is not to be compared to past ages."

MISSIONARY CORRESPONDENCE.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

CAVALLA, *Monday, February 10th.*—On Wednesday last I rode up to the Orphan Asylum to visit the sick there, and to attend to some secular matters. On the

way I passed, of course, the Grahway towns which suffered so heavily in the late attack on Cavalla. I saw but few men in front of the villages, making quite a contrast with the crowds that came out to see me and my horse when I last came that way. But in more remarkable contrast still was the dark, vexed, malicious expression on the countenances of the few lying on the sand, or under the thatched sheds on the sea-shore. They would not even return my salutations; although on a former occasion, after war had been begun by their allies on the river, they were very civil and even polite in their bearing. I could not feel that I, who had been preaching and maintaining schools among them there thirty years, deserved such treatment. But I supposed it awakened anything but pleasant associations to see one who had been the instrument in training (albeit *not* in arms) the Christian villagers who, according to report, had so much to do with their late discomfiture.

ILLNESS OF MISSIONARIES.

Arrived at the Orphan Asylum about six o'clock P.M. I found Mrs. Gregg in bed, sick of fever. Mrs. Ware, who had been sick a few days before, was able to spend the evening in the parlor, though she was taken sick with fever again in the evening. Mrs. Ware had also a slight attack of fever next day. Mr. Auer (who has had sickness) and Miss Savery are convalescent and actively engaged in their duties. Mr. A. has begun the house for Training-school at Fishtown.

I returned home on Friday. Yesterday four services (including Sunday-school) were held as usual. Subjects: at half-past seven o'clock A.M., Gospel and Epistle; and half-past ten o'clock, Mark xvi, 16, 17. Heathen congregation unusually large. In the afternoon a goodly number of heathen children present. This evening, text Isaiah Lxi., 7-11—a glorious theme! The house nearly full and attentive.

CONSULTING THE FAVORITE ORACLE.

Sexagesima Sunday, February 16th.—The past week has gone off quietly, though rumors of another attack have been rife and I am sorry to say that these people, with their allies at Rocktown, have sent to consult their favorite *deyo*, *Patyi*, a hundred miles interior, respecting the prospects and conduct of the war. I taught the Vernacular-school two afternoons in the week at Dodo Lu; on other afternoons visited the people from house to house, and attended to secular affairs. I find in the people a remarkable docility and in some cases sensibility to the truth.

Some say that polygamy is the only bar to their entering the Christian Church; but surely this should not be *a bar*, since self-denial is the disciple's first step after the Master; and this system is the most fruitful source of the weakness, wickedness and misery of Africa. We have the mails from England and America. A few letters, but no papers, not even the SPIRIT OF MISSIONS, have been received.

TEACHING IN THE OPEN AIR.

Quinquagesima Sunday, February 3d.—Going to the usual place of teaching my Vernacular-school on Tuesday (Dodo, Lu) I came upon a group of boys, half way, on the sea-shore, from another village, who begged me not to go on but stop and teach them. I gladly consented, and gathering them under the shade of some sea-shore date trees, and leaning my black-board against an inverted canoe, I commenced forthwith. After teaching a while from the black-board, and making them write the letters and words taught, I spoke to them of the God who made the great sea spread out before us, of the world around us and of Jesus, who came to redeem all mankind and them. On a subsequent afternoon I met more of the group at the same place.

On Friday I was thankful to feel strong enough to ride to Di-ima Lu, on the Cavalla River, to preach. The people seemed glad to see me, and all came together to hear the old but ever new story of redemption through our Lord Jesus Christ.

CONSTERNATION AT AN ECLIPSE OF THE SUN.

To day, I have preached three times as usual. The heathen congregation was not so large as it is sometimes; though probably, with our Christians, numbering two hundred and fifty. In the afternoon our Sunday-school was held from two to four o'clock, through an eclipse of the sun. It was well, as I had an opportunity of explaining what would have caused among them, as it did among the people, no little consternation. Some went to consult the *deyobo* in reference to such a strange phenomenon.

A DREADFUL DEED.

A dark report came to us this afternoon. It was that one of our former school girls (but sometime married to a heathen man) had been killed, and her liver beaten up and used as an *anointing charm* by the party who lately attacked Cavalla! "The dark places of the earth are full of the habitations of cruelty." My text this evening Sam. i. 18; iii. 39-41.

First Sunday in Lent, March 1st. The week has passed off quietly; not even rumors of war have reached us. The Rocktown people, who came down for the third time to help defend Cavalla, have returned without finding any thing to do.

Riding to Dodo Lu three afternoons the past week, my horse attracted so many boys that I had a large school.

THE HOFFMAN INSTITUTE TO BE INAUGURATED AT CAVALLA.

On Thursday we had the pleasure of welcoming Mr. Auer and Miss Savery. The latter visits us for the benefit of her health, after passing through an attack of fever. Mr. Auer preached for us on Friday morning and returned to Cape Palmas, visiting Grahway and Half Grahway, with the stations near by, as he

went. He will come back next week to inaugurate here the Hoffman Training-school. This appears to be the best arrangement at present. Here is a building ready; here he can collect and influence the greatest number of students and children; and here is, and probably will continue to be, the centre of evangelical and educational influence for the Grebo and other native tribes.

On Ash-Wednesday we had the proper services with sermon. During Lent, public services with lectures are to continue on Wednesday and Friday mornings, as well as the usual one on Wednesday evening.

LARGE CONGREGATIONS.

Our heathen congregation to-day was the largest assembled since our return, nearly filling the church.

On Friday evening the stated Christian Supper was prepared by Mr. Edward Appleton. In my address to the communicants I referred to the circumstances attending the last supper as calculated to inspire love to the Saviour.

At the Lord's Supper this afternoon (where there were thirty-nine communicants) I spoke from the words, "The love of Christ constraineth us." My text this evening from Jeremiah ix. 1, 2—"O that my eyes were waters," etc. Our Christian congregation full and attentive.

Saturday Evening, March 7th.—On Wednesday morning Mr. Jones read the service and I preached. In the evening, Mr. J. being too unwell to attend, I conducted the stated Missionary meeting. On Friday morning Mr. Jones preached a very good sermon, after I had read the service, from the words, "one thing I know, that whereas I was blind, now I see." In the evening Mr. Auer arrived, accompanied by John Burrows, one of the members of the Training-school from Rocktown. He is to be followed by others. This afternoon three Liberian youths came to join the Training-school.

CONVERSATION WITH THE REPRESENTATIVE OF THE FAVORITE ORACLE.

In the study to-day I had considerable conversation with a young *deyo* from the interior, sent as the representative of the *Patyi*, the favorite oracle of this people. I asked him where he was when the late attack was made at this place. (It is said he *hid himself*.) He replied that he was here, and saw the enemy when he was *going away*. I inquired why he did not inform this people where the attack would be made? He replied that he was not a full *deyo*: but only a *novitiate*. But I said there were many older *deyobo* in town, but they knew nothing of it, and that he, though a novitiate, preferred to have a familiar spirit foretelling future things. The fact that he did not so foretell, showed that *he could not*. He was disposed to defend his system. The people, a considerable number of whom were present, agreed with me.

VISITING THE NEIGHBORING VILLAGES.

Expecting to leave home for Monrovia next week, I have been visiting the different villages around us instead of teaching school in the afternoons.

Second Sunday in Lent, March 8th.—At half past seven o'clock this morning, in the Church of the Epiphany, Rev. J. G. Auer lectured on the Gospel and Epistle, Mr. Jones reading service. At half past ten I preached to the promiscuous Christian and Grebo congregation (of two hundred and fifty), and was followed by Mr. Auer in an address. In the afternoon some forty heathen children came to Sunday-school. Mr. Auer took them to the boys school and taught them separately. They seemed much interested in his method.

This evening Mr. Jones read the service, and I preached to a full house from Luke x. 71-42.

LETTER FROM THE REV. J. G. AUER

CAVALLA, *March 8th*, 1868.

ON Friday evening last I arrived here from Cape Palmas, and to-day the Hoffman Institute is to be opened. There are eleven pupils to begin with; but all are not yet here.

You have already heard that I landed (with Miss Richan, now Mrs. Ware) on January 12th. My work since that time has been very irregular. I learned some Grebo, preached in different places, and visited Fishtown, Rocktown and Cavalla twice; and made several visits at Hoffman Station in school and church.

On Monday, the 13th of January, I started for Rocktown; it is about seven miles, on a sandy path, and the sun shines rather warm. From Rocktown I went by canoe on the sea to Fishtown, about four miles farther West, and returned the same day in the same way. The waves were rather troublesome, and the canoe uncomfortably small; but I only got wet. That, and the walk in the sand, cost me a pair of shoes. At Rocktown I slept, and went back to Cape Palmas on Tuesday morning. My object that time was simply to see the places and the Missionary laborers, and then to decide where to locate the Hoffman Institute. Africa did not look like a new country; everything was familiar; therefore I cannot give a description of the impressions of a new-comer.

DIFFICULT TRAVELING.

February 15th, I went to Cavalla on foot. There is war between the Cape Palmas natives and Cavalla; therefore we cannot easily find a canoe or a man, to take us down or up. The day I went, a fight was to take place. The governor of Cape Palmas sent the county attorney with me in uniform and armed. We walked the deep sand together. The lake (seven miles long along the beach) was let out; we tried to walk on its bottom, but it was too soft ground; so we took to the sand again. But it was such hard walking as I never had in my life, even when going through very deep snow in the Black Forest. The sun was burning on my head, the sand was burning on my feet, and I was almost suffocated sometimes. There is nothing to sit on; nothing but sand, and water on one side, and thorny, low shrubs on the other. Once I laid myself right on some low shrubbery; but when I found I had got into the

midst of a nest of ants, I got up again. After passing a number of small towns on the beach (Grahway), the beach became level and the sand hard, so as to make walking quite pleasant. There I met the warriors returning without having fought. All wear white caps, have their faces painted, and their bodies decked with all sorts of ugly and noise-making things. A battle took place some days afterwards, when about seventy of the Cape Palmas people were killed at Cavalla.

REACH CAVALLA.

I found the bishop and his family pretty well. He was just going out for his evening school on a rock, when I came through the town-gate. He is much feebler than I ever saw him before. In the evening they had regular service, and I preached the sermon. After some conference with the bishop about my duties and the location of the Hoffman Institute, I returned to Cape Palmas on Friday, the 21st.

SERVICES AT CAPE PALMAS.

Sunday the 24th, I preached in St. Mark's Church; in the afternoon in St. James', Hoffman Station, where we also had a funeral in the evening; in the school-room of the Orphan Asylum. There being no second service in St. Mark's, we had service at the Asylum on Sunday and Wednesday evenings, which Mr. Ware will continue.

Monday, the 20th, I went to Mt. Vaughan, to visit the high-school, of which Rev. Mr. Ferguson is principal, and to look at a dear grave on that hill. Two weeks (while Miss Gregg was sick) I taught the girls of the Asylum, Mr. Ware assisting me. My principal work, however, was to study Grebo, and to look after the schools of the Cape Palmas District—five Stations, besides Cape Palmas. Therefore I had to pay visits of several days to some Stations.

TEACHING IN THE OPEN AIR.

At Rocktown I began. Mr. Bedell, the native catechist taught me Grebo, and I showed him how to teach it in school and in town. He and I went to town with a slate and chalk. We soon have a crowd of boys around us; they are wild, unruly fellows, and have no dress at all; but they like to learn, and are apt, too. I was glad when some could tell me that Jesus was God's Son, and lived in heaven and was our Saviour. But their parents will not let them come to school so we have to seek them in town, and, like Jesus, take our stand on the sea-shore, or on a huge rock above the water. By a natural arrangement of vowels and consonants and by the phonetic pronunciation, the boys learn the alphabet soon, and begin to put two letters together, making little words. It is great fun for them, and for old people too; but its hard work to keep them quiet.

TEACHING THEM TO SING.

Then I try to sing with them: "Saviour source of every blessing." But they cannot be brought to hear anything like melody, and their voices are

rough; the boys sing like men. So, unless I take my violin along, they will always sing in the pitch of my own voice. Another time I tried the newly translated "Come to Jesus, to-day." That was more successful, and in some places they begin to know it. There is a lake at Rocktown, separated from the sea by a narrow belt of sand. When it rains, the lake flows over and takes the sand away, so that for a few days the people have to cross in canoes in order to go from one part of the town to another. One day we came and the "lake was out;" so we had to keep this side the water; but when the boys opposite saw us—Did you ever see frogs jump into the water? Well, so they jumped from the rock, and came swimming to our street-school. I have twenty-eight names on the roll from that town. We had Communion on Sunday in church, and in the house of a sick man; also a funeral. The teacher, Mr. Elliot, took some Grebo lessons; and Mrs. Toomey, the hostess kept us comfortable. This was my work at Fishtown and other stations: to show the teachers an easy way of teaching the native language in their schools, and to open extra schools in the towns.

PREACHING AFTER THE TEACHING.

When we have reading and spelling on the street, many people come together, and then we preach to them all. Thus the Gospel will be brought home to the people, especially when many can read the Gospels and learn texts and hymns by heart.

I promised to every child who could read by next Christmas a decent cloth or garment. Will my friends at home help me to keep my promise? We also need many slates and pencils, to teach the boys how to write, etc. Sunday schools at home ought to keep us supplied with them, and with chalk, pens, ink, paper, etc.

We also want an experienced missionary for Cape Palmas—one for Fishtown right away; but above all, we must have God's daily help and blessing, and that will never fail, if we *pray* and *believe*. I am not quite well just now; but have been for only two days incapable of work.

CHINA AND JAPAN.

A LETTER FROM BISHOP WILLIAMS.

SHANGHAI, *February 24th*, 1868.

You will, no doubt, have seen from the papers that Mr. Burlingame, our Minister to China, has been appointed by the Chinese Government, to represent it at the courts of the different Treaty Powers. It is certainly a high mark of confidence in him, and a great step, in the right direction, towards bringing themselves more effectually into the family of nations. I trust great good may

come of his mission. Everything will depend on the manner in which he may be able to fulfill the trust committed to him, and the reception which may be accorded to him by the Foreign Governments to which he has been accredited. I earnestly hope that no obstacles may be thrown in his way, but that he may be received with such a spirit of fairness and generosity and favor, that he may be enabled to do much towards the regeneration of China, and to lift it out of the slough of ignorance, superstition, pride, prejudice and degradation. He has my heartiest wishes for his entire success, in all his efforts to elevate and renew the youth of this, in years, most venerable Empire. Is it not a singular fact that the oldest Empire in the world, has chosen for its representative one who has represented one of the youngest and most democratic of nations?

MR. BURLINGAMES' KINDNESS TO OUR MISSIONARIES.

Mr. Burlingame has always been very kind and friendly to our missionaries in Peking, and has shown his kindness to me personally, in giving me a circular letter, stating my object in coming to China, and recommending me to the kind offices of all Mandarins, from whom I may require assistance. It may prove of great value in my efforts to establish mission stations in the interior.

HOW THE PRIME MINISTER OF CHINA LOOKS UPON THE MISSIONARIES.

He tells me that Wun Tsiang, the present prime minister, is very well disposed towards Protestant Missionaries, and says he wishes they would come in larger numbers to China, as they are engaged only in doing good. More than once, when Dr. Williams, and also when Mr. Schereschewsky acted as interpreters, he has spoken thus favorably of Protestant Missionaries, and expressed the wish that more would come to the country. He looks on the Romish Missionaries in a very different light, regarding them very much as political agents.

DOINGS OF THE JESUITS.

They are all over the country, laying claim to large amounts of property which was confiscated when they were driven from the Empire. This property has passed through the hands of different purchasers, or descended through several generations to the present owners, and now to be compelled to give up property which they have so long held, comes with great severity on the present possessors. To require the same thing in many places, in Europe, where Church property has been forfeited to Government would probably cause a revolution.

But China is not strong enough to resist such demands, and when beaten by the English and French, the Government was compelled by the latter to promise to restore to the priests, the property which had been formerly confiscated. On the opposite side of the River, the Jesuits have, in some way, probably "bullied" by the French officials, managed to obtain from the Mandarins, permission to levy a tax on each *meow* of land. By such iniquitous exactions they

may make money and get rich, but such a course will not gain them favor with the people, nor gain them converts.

PROGRESS OF THE REVOLUTION IN JAPAN.

Since my last letter to you, the Princes opposed to the Tycoon, have attacked and defeated his forces. He fled immediately to Yeddo, where he is fortifying all the approaches to the city, and concentrating troops in anticipation of an attack. Osaka, Hiogo and Nagasaki have fallen into their hands, and they profess to hold and govern these places, in the name of the Mikado. They are now sending out expeditions against the different Princes in the Southern Provinces, supposed to be in sympathy with the Tycoon. They are required to renounce all allegiance to the Tycoon, to make an alliance with the successful Princes, and submission to the Mikado. In case of refusal, they will be attacked, and their property confiscated.

All is now quiet at Osaka and Nagasaki, and the Princes have already made overtures to the Foreign Ministers. The *Japan Times* says, they have been invited to Kioto, (the capital), and it was believed they would proceed there in a few days to settle the details of the new Treaty. I sincerely hope Gen. Vanvalkenburg will take advantage of the opportunity now offered, and in the new Treaty, insert an article granting free toleration to Christianity.

THE SAD TRUTH.

But the truth—the sad truth is, the country is opening already faster than we are prepared to occupy it. The Roman Catholics are there in force. But Protestants—Presbyterians, and Dutch Reformed, have only three ministers, and one missionary-physician, and *our* Church has not a *single one* to enter in and possess the land, in the name of our Lord and Master. It seems a great pity—is it not a burning shame—that our beloved Church, for once, the first in the field, should now be unrepresented, and should give up the ground she has already occupied? Oh, my Brother, can you not stir the hearts of some of our younger brethren in the ministry, so that they may be led to see the importance, the glory, the privilege of engaging in the great work, which the Apostle to the Gentiles, St. Paul, would have gloried in, in preaching the unsearchable riches of Christ, to this most interesting people? Most gladly would I go back to this work in Japan, if it were thought best; nothing on earth would please me more, than to be permitted to lay the foundation of the Church of Christ in Japan. But this high privilege, the highest honor that could be granted to any man, is denied me, and I must take up my cross and say: “Thy will be done.”

A TOUR OF INSPECTION.

Mr. Nelson and I have been up the Yangtse, on a tour of inspection to see where would be the best place for our interior station. We

visited Kiu-Kiang, four hundred miles, and Hankow, six hundred miles from Shanghai. The latter having Wuchang, a free city, on the opposite bank of the Yangtse, and Hanyang, across the Han river, is one of the most important places in China. I shall try to give you a full description of these places in a subsequent letter.

My brethren urge me to visit the north of China before any decision is taken, with regard to our interior Station, and I propose to go north next week, if the Tensing river is open.

HAITI.

LETTER FROM THE REV. J. THEODORE HOLLY.

PORT AU PRINCE, *December 14th, 1867.*

The great bulk of the materials for the church, rectory and school at this place having arrived by the bark Albert Emerson from New York, the landing of them was begun to-day. The materials were transported to the lot bought by the congregation over two years since. But we find the dimensions of the edifices received too large for this lot; while the one offered to us by the Government is on a lease for a limited number of years, subject to removal. We have concluded not to accept the lot on those conditions, and have set ourselves to work to find a more commodious one than that which we have, and will try to purchase it.

January 17th.—A bargain was made this day, for a suitable lot, upon which to erect our parochial edifices. The lot owned by the congregation is given in exchange, and some thirty thousand gourds, or twelve hundred dollars over and above. This amount we will do the best to raise ourselves, and by appeal to our friends. We believe where there is a good will, under the blessing of God, a way will be found to accomplish all that we ought to undertake to the honor and glory of His Name. We believe it to have been incumbent upon us to undertake this work of faith and love; therefore, we go forward in the pathway of duty, nothing doubting, but trusting and believing all will be well.

January 20th.—Men began to-day to clear off the rubbish from the newly acquired lot, and to make ready for the masons to lay the foundation. Many hearts among us have been lifted to God this day in silent prayer, that His Heavenly Benediction may rest upon the labors which we have undertaken. In faith, and amid many trials, we still look for an abundant answer to our prayers. We ask an interest at the Throne of Grace in the prayers of our brethren at home. Mutual prayers of brethren for one another are the holiest expressions of the communion of saints, as well as of brotherly love or fraternal charity, and they cannot fail to be well pleasing to God, through our Lord Jesus Christ, and draw down from Heaven the best answer to our requests.

L'ANSE-A-VEAU.

Here a church congregation was organized November 11th, 1867. Divine service is kept up by a Lay Reader, Mr. Jean Eliséé Salomon, a faithful convert of the Gospel for a number of years past. The congregation has taken the name of the Church of the Redeemer. It was organized with fourteen members. The services have gone on increasing in interest and the number of attendants up to the present time. The Rev. Mr. Alexandre, with one of his Lay Readers (Mr. Brisson), at my request, went down, week before last to visit the new congregation. A letter received from Mr. Salomon, under date of January 15th of the current year, says: "The Church of the Redeemer has already made its impression; two brothers have been recently added to our numbers, and several are preparing. A woman (my cousin), with all her children, have also joined us." He concluded his letter in saying to me: "Deign, dear brother, to pray for this little Church, in order that God may be with it by sending His Holy Spirit to abide in the heart of each one of its members and founders." This spontaneous expression of the Church's missionary work in Haïti, so as to take upon itself the form of a regular congregation, without any external assistance from abroad, shows that our labors of love here have not been in vain in the Lord.

CAPE HAITIEN.

It does not fall to my lot to report the work carried on at this station, as it is in charge of a fellow presbyter, Rev. Mr. Bauduy; but as I am in constant correspondence with him, and have greater opportunities to communicate with the States from the capitol than he has from Cape Haitien, I may, therefore, volunteer to say in his behalf that, from recent letters received from him, I am happy to say that his work, which was so discouraging at the beginning, is now increasing more and more in interest. He assures me that he is very much encouraged; and he is consecrating himself more and more to the task before him with a renewed zeal. Besides regular services held at the mission house in the room fitted up for that purpose, he is now holding special missionary services, three times a week, at the military and seamen's hospitals; besides going once a week where he can catechize some children. The people at the Cape seem to be noted for their hardness of heart, as regards receiving the quickening word of grace; but God can and will make the most obdurate hearts of men willing in the day of His power. Let us hope that He has now begun to make the power of His Divine grace effectually felt at the Cape.

CAYES.

The congregation of the Holy Saviour at Cayes still struggles onward under the spiritual care of Mr. Simon, a minister of another denomination, now awaiting orders in our Church. He is also assisted by a very zealous Lay Reader, Mr. Daplessis Ledan. I am called to make a second visit to that congregation, to celebrate a marriage and administer the Holy Communion; I

propose, God willing, to go about the first of March next. It is, however, exceedingly difficult for me to leave my own congregation, especially at this time, now that we have commenced to build, as it necessarily falls to my lot to overlook the work going on here.

The extension that our work is taking on every side in Haiti calls for more ordained laborers in this field at this moment. And God be thanked that the men who are meet for this work in its present stage are all to be found here on the spot, waiting their ministerial commission, saying, "Here I am, send me." Our sincere prayer to God is, that this spiritual succor, so much needed now, may not be much longer withheld from us; and that we may soon see our ministerial ranks augmented down here, even though no great increase in the amount of pecuniary succor may be given to the work in our field. Let us have an abundance of the bread of life, even though we may be stinted in the quantity of our ordinary daily bread. Last month completed two years since the congregation at Cayes asked for the ordination of a pastor, to preside over and supply its spiritual wants. Let us hope that another year may not find their requests unanswered. Meanwhile, let us all pray that God may give them grace, like the Church of Philadelphia, to keep the word of His patience, so that they may be kept from the hour of temptation.—Rev. iii. 10.

LAYING OF THE CORNER-STONE OF THE CHURCH AT PORT AU PRINCE.

WE have received a copy of *The People*, of February 27th, published at Port au Prince, Haïti, which contains an account of the ceremonies attending the laying of the corner-stone of the church to be erected at that place as a memorial of Bishop Burgess. The following is the account, somewhat condensed:—

"On Tuesday, the 11th instant, the laying of the corner-stone of the Episcopal church gave occasion to an imposing ceremony. After the usual prayers invoking the blessing of God upon the church, which is destined for His worship, as well as praying for the success of the work which has just been definitely established in our country, the Honorable Mr. Delorme, Secretary of State for Public Worship, made an address, in which he alluded to the prosperity of those nations which had embraced the principles of the Reformation, and promised the protection of the Government to the church of which the Rev. Mr. Holly is the head.

"After this discourse four young ladies, acting in the special capacity of lady patrons of the work, advanced and deposited into a cavity cut in a rock, imbedded into the ground for this purpose, a lead box, suspended by silken cords, and containing various historical and religious mementos. The Honorable Mr. Delorme then strewed therein some grains of coffee, the principal production

of the country, accompanying the action with the wish that this religious enterprise might take root and prosper in Haïti as this native production also flourishes in this clime. This being accomplished, Mrs. Delorme, acting as the grand lady patron of this architectural work, now advanced and spread, with a silver trowel, the mortar and cement which serve to seal and fix the corner-stone into its place. This operation terminated, the Honorable Secretary of State placed the corner-stone, with his own hands, in its proper place, rightly adjusting it on the bed of mortar and cement which his lady had prepared.

"This done, the pastor struck the stone three times, naming successively at each blow of the mallet the three Divine Persons of the Holy Trinity—proclaiming also the distinctive title of this church and the sacred object to which it shall be devoted.

"A hymn then being sung, the pastor, at its conclusion, mounted upon the corner stone and delivered an address, in which he said that what they had now been engaged in was a symbolic ceremony containing a striking allusion to that expression of St. Paul the Apostle in the New Testament, where he says to us: "Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit"—Eph. ii., 20, 21, 22.

"At the end of the pastoral address, Mr. Brisson, Sr., one of the Evangelical readers of this church from Léogane, read a poem which he composed expressly to celebrate this solemnity at the request of the pastor.

"After the reading of this poem, the ceremonies were concluded by the pastor in pronouncing the Greater Benediction.

"It is proper to remark here that the members of this congregation and numerous friends previously assembled at the American Consulate, and marched in procession to the place where the corner-stone of the Episcopal church was laid as above described.

"Upon the invitation of the Rev. Mr. Holly, the Revs. Mr. Allen, pastor of the Haïtien Methodist church, Mr. Bird, pastor of the Wesleyan church, and Mr. Judd, pastor of the Baptist church, were present at those solemnities. Beside the Rev. Mr. Holly stood the Rev. J. Alexandre, deacon of the Episcopal church at Léogane."

The church is to bear the title of "The Holy Trinity."

LET all ministers and godly Christians, *daily*, under a burning sense of jealousy for the glory of the great Jehovah, now so shamefully tarnished and eclipsed by countless myriads of a fallen, sinful, rebellious race, cry aloud, and spare not. Let them, in agony of spirit and sore travail, give God no rest till He arise and vindicate His honor, cause His sullied name to be hallowed, shine forth in unclouded brightness, and fill the earth with glory.—*Rev. Dr. Duff.*

BOOKS RECEIVED.

A DICTIONARY OF THE ENGLISH LANGUAGE. BY JOSEPH E. WORCESTER, LL.D.
BOSTON: BREWER AND TILESTON. 1868.

This is the latest edition of Worcester's Unabridged Dictionary. It is a royal quarto of eighteen hundred and fifty-four pages, and contains six hundred illustrations. The first edition was issued in 1860, but this latest edition has been carefully revised and improved. The Dictionary is formed on a plan similar to that of the "Universal and Critical Dictionary" of the author, published in 1846; but it is much larger and more comprehensive. The "Universal Dictionary" contains, in addition to the words found in Todd's edition of Johnson's Dictionary, nearly twenty-seven thousand words for which authorities are given. In addition to these, this book contains about nineteen thousand words, which have been derived from a great variety of sources, the total number being about one hundred thousand. One especial value of this Dictionary is, that authorities are given for almost all the words that are inserted. The definitions of scientific terms are especially full, and are such as are given by the authors of the latest standard scientific works.

THE LIFE OF JOHN BRAINERD, THE BROTHER OF DAVID BRAINERD, AND HIS SUCCESSOR, AS MISSIONARY TO THE INDIANS OF NEW JERSEY. BY THE REV. THOMAS BRAINERD, D.D., PASTOR OF THE OLD PINE STREET CHURCH, PHILADELPHIA. PHILADELPHIA PUBLICATION COMMITTEE, 1334 CHESTNUT STREET. NEW YORK: A. D. F. RANDOLPH.

The record of a pure and benevolent character, and of a self-denying and holy enterprise. Possessing the diary of his namesake and remote kinsman, and impressed by the holiness and consecration of his life, the author says that "he has sent this book into the world with the cheerful conviction that if it accomplish no miraculous good, it certainly threatens no harm, for it attacks no religious denomination, and stimulates no sectarian bitterness; but, like the "Life of David Brainerd, by Jonathan Edwards," is adapted to those of all religious names and creeds "who love our Lord Jesus Christ in sincerity."

FIVE YEARS IN CHINA; OR, THE FACTORY BOY MADE A MISSIONARY. THE LIFE AND OBSERVATIONS OF REV. WM. AITCHESON, LATE MISSIONARY TO CHINA. BY REV. CHARLES P. BUSH, A.M. WITH SIXTEEN ILLUSTRATIONS. SAME PUBLISHERS.

This book has a two-fold interest—first, as a memoir of an earnest Christian life, full of strange providences; and, secondly, as a book of careful observations in a far-off land, of which so little is known. It is calculated to encourage young men who are struggling against obstacles to enter the ministry, and also to aid in diffusing an interest in the subject of missions. From the humble

sphere in the Norwich cotton mill, Mr. Aitcheson became an able and scholarly missionary, and at the time of his death he was returning with the American Minister from Peking, with whom he had been to that capital in the capacity of Chinese Interpreter.

A DICTIONARY OF THE BIBLE, COMPRISING ITS ANTIQUITIES, BIOGRAPHY, GEOGRAPHY AND NATURAL HISTORY. WITH NUMEROUS ILLUSTRATIONS AND MAPS, ENGRAVED EXPRESSLY FOR THIS WORK. EDITED BY WILLIAM SMITH, CLASSICAL EXAMINER OF THE UNIVERSITY OF LONDON. HARTFORD, CONN.: S. S. SCRANTON & Co. 1868.

This is a cheap, though good edition of the most scholarly of Bible Dictionaries. Sixty-five eminent Biblical scholars contribute to it, more than half of whom are Bishops and other Clergy of the Church of England. Its pages are also enriched with articles by such eminent explorers of Bible lands as Layard, Rawlinson and Porter. Dr. Thompson of this city, Professors Day of Cincinnati, Hackett of Newtown, Mass., and Stowe of Andover, are the American contributors. This edition consists of over one thousand closely-printed, double-column, octavo pages; and it is illustrated with over two hundred engravings. Prices, \$4.50, \$5, or \$7.50, according to the style of the binding.

THE JEWEL CASE. BY THE REV. RICHARD NEWTON, D.D. BEST THINGS. KING'S HIGHWAY. SAFE COMPASS. BIBLE BLESSINGS. GREAT PILOT. BIBLE JEWELS. NEW YORK: ROBERT CARTER & BROTHERS.

A leading journal has pronounced Dr. Newton to be the best writer for the young in this country. Certainly in his writings there is the presence of a bright, loving and devout spirit; while his style is exceedingly lively and picturesque, and yet withal eminently simple. His books enjoy a deserved popularity in this country and in England, and we perceive that a religious society in Paris has commenced the circulation of them in the French language.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from April 1 to May 1, 1868:—

MAINE.		MASSACHUSETTS.	
Portland—Trinity, for Rev. A. Crummell's Mission, Africa	\$15 00	\$15 00	Boston—St. Matthew's, Easter Offering, 35 00
			Greenfield—St. James', Easter Offering, 24 98
			\$23.25; J. W. R., \$1.73....
			Jamaica Plain—St. John's.....
			100 00
			Lanesboro'—St. Luke's.....
			10 00
			Oxford—Grace, "E. C. B.".....
			2 50
			Quincy—Christ.....
			10 00
			Springfield—Christ, for Honolulu.....
			5 00 187 48
VERMONT.			
Brattleboro'—St. Michael's, \$20; Sarah L. Nash Mission. Box, \$5.....	25 10		
Burlington—St. Paul's, for China.....	5 09	30 10	

RHODE ISLAND.

Newport—Zion, for Liberian Mission...	\$8 00	
Providence—Messiah.....	10 00	
“ St. John's, five cent coll.....	47 50	
“ South—Christ S. S.....	5 00	
Woonsocket—St. James' S. S.....	20 00	90 50

CONNECTICUT.

East Haven—Christ.....	3 50	
Hartford—“A Churchwoman”.....	100 00	
Huntington—St. Paul's.....	4 00	
Kent—Wilton Mission, Box.....	1 00	
Meriden—St. Andrew's, for Bishop Burgers' Memorial Ch., Haiti.....	10 00	
New Haven—Christ.....	14 65	
“ Trinity.....	5 00	
Saybrook—Grace.....	10 00	
Waterbury—N. Emily Bolster's Mis- sion, Box.....	1 00	
Weston—Emmanuel.....	12 00	161 15

NEW YORK.

Brooklyn—Grace S. S., for St. Mark's Hospital, Africa.....	5 50	
“ St. Anne's.....	60 63	
“ E. D.—Christ S. S.....	37 62	
Cohoes—St. John's.....	5 00	
Cooperstown—Christ.....	13 26	
Duaneburgh—Christ.....	10 00	
Franklin—St. Paul's.....	3 00	
Glen's Falls—Messiah S. S., for China.....	5 00	
New York—Grace.....	608 57	
“ St. George's Chapel of Free Grace.....	5 50	
“ A Friend.....	5 00	
Poughkeepsie—Christ, for Honolulu, \$50; Greece, \$50.55.....	100 55	
Rossville—St. Luke's S. S.....	10 50	870 13

WESTERN NEW YORK.

Brockport—St. Luke's, “D. H.”.....	5 60	
Port Byron—“C. J. T.”.....	5 00	10 00

NEW JERSEY.

Bloomfield—Christ.....	16 38	
New Brunswick—St. John Evangelist.....	10 00	
Salem—St. John's.....	13 50	
Trenton—St. Paul's S. S., per Am. Ch. M. Soc'y.....	10 00	49 88

PENNSYLVANIA.

Frankford—St. Mark's, for Orphan Asylum, Cape Palmas, Africa.....	75 00	
Germantown—Christ, five cent coll., for Rev. Mr. Auer's salary.....	77 50	
Great Valley—St. Peter's, for Africa.....	27 10	
Gwynedd—Messiah S. S., W. E. Davis, Mission, Box.....	2 50	
Holmesburgh—Emmanuel.....	2 00	
Lower Merion—Redeemer, \$164.31; for Liberian Ch., \$50.....	214 31	
Manayunk—St. David's S. S., for W. B. Stephens and Orlando Crease Scholarships, Af. Liberian Ch.....	60 00	
Mount Airy—Grace, five cent coll. for Liberian Ch.....	30 25	
New Milford—St. Mark's S. S., Easter Offering from Mission. Boxes, general, \$1.50; for Hoffman School, \$4.18.....	5 68	
Philadelphia—Ch. of the Saviour, a little boy to buy Bibles for the Heathen in Af.,	18 00	

Philadelphia—Grace, Male Soc'y, \$25; S. S., for Liberian Mission, \$200; for purchase of Bibles for China, \$57.....	\$282 00	
“ Incarnation.....	40 00	
“ Redeemer, “Seamen's Missions”.....	5 00	
“ Redemption S. S., for Africa.....	3 50	
“ St. Matthew's, five cent coll.....	26 50	
“ “H. G.”.....	10 00	
“ “A. B.” a five cent thank-offering to reach new Garment through the year.....	6 00	
“ Episc. Hospital Ground Rent.....	22 50	
Pottsville—Trinity S. S.....	11 97	
“ Friends of “Foreign Mis- sions,” in aid of Miss M. Scott's Mission, Africa.....	25 00	
Rockdale—Calvary S. S., for Africa.....	10 00	
Wilkesbarre—St. Stephen's S. S., Easter Offering.....	330 77	1285 58

PITTSBURGH.

Rouseville—Samantha's Mission, Box...	5 00	5 00
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DELAWARE.

Christiana Hund—Christ, five cent col- lection per A. C. M. Soc'y \$37.25; Members for Rev. Mr. Auer's work in Africa, \$35.....	72 26	72 25
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MARYLAND.

Baltimore Co.—St. John's Parish.....	6 00	
Baltimore—Grace, for Bp. Payne, at his discretion.....	100 00	
“ St. Barnabas.....	10 00	
Easton—Christ.....	10 00	
Frederick—All Saints', \$132.35; for Af- rica, \$20.....	152 35	
Georgetown, D. C.—Christ S. S., Easter Offerings.....	178 76	
Snow Hill—All Hallow's.....	7 25	464 36

VIRGINIA.

Martinsburgh—Trinity S. S.....	5 20	
Richmond—Grace S. S.....	5 15	10 35

NORTH CAROLINA.

Rowan Co—St. Andrew's.....	5 00	5 00
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SOUTH CAROLINA.

Monck's Corners—Nazareth Miss. Soc., for the Rev. Mr. Crummell's Chap- el, New Georg- ia.....	9 75	9 75
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GEORGIA.

Marietta—St. James', a Lady.....	1 00	1 00
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KENTUCKY.

Frankfort—Ascension, for Greece.....	35 15	
Louisville—Sallie B.'s Mission, Box.....	10 30	45 45

OHIO.

Cleveland—St. Paul's, “S.” for John Rodgers, Africa.....	25 00	
Clifton—Calvary, \$80; S. S., \$150, per Am. C. M. Soc'y.....	230 00	
Cuyahoga Falls—St. John's.....	10 00	

Hillsboro'—St. Mary's S. S.....	\$12 30	
Oberlin—Christ S. S., \$3.34; a Friend, \$2 50.....	5 84	
Piqua—St. James' S. S.....	30 00	
Salem—Our Saviour.....	3 00	
Zanesville—St. James', five cent coll....	16 70	332 84

INDIANA.

Logansport—"A. H. J.," for China and Japan.....	5 00	5 00
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ILLINOIS.

Alton—St. Paul's.....	6 34	
Peoria—St. Paul's.....	25 00	
Rock Island—Trinity, \$11; S. S., \$14....	25 00	52 34

MICHIGAN.

Dearborn—Christ, Mrs. Major Edies' S. S. Class.....	5 00	5 00
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WISCONSIN.

Kenosha—St. Matthew's S. S., for Afri- ca, \$13.30; China, \$6.25....	19 55	
Mazo Manie—St. Luke's.....	2 00	
Racine—"J. C. J.".....	1 00	
Steven's Point—Intercession, five cent coll.....	3 15	25 70

New York.—Ascension, \$2861 23. This amount was omitted in the List of Acknowledgements in May No. of "Spirit of Missions"—but is in the above Total of \$46185 92.

The Secretary and General Agent of the Foreign Committee acknowledges the receipt of the following packages from June 1, 1867, to May 1, 1868, which have been duly forwarded:—

Salem, Mass.....	One package of School Cards from Mrs. Perkins.....	For Rev. G. W. Gibson.
Springfield.....	Twelve Dictionaries from G. & C. Merriam.....	" African and China Missions.
Providence, R. I.....	One box from Mrs. Howard.....	" St. Mary's Hospital.
Hartford, Conn.....	One box from Miss Watkinson.....	" Mrs. Payne.
".....	".....	" Rev. J. K. Wilcox.
New York, N. Y.....	One box from Miss Babcock.....	" Bishop Payne.
".....	One box Grebo Testaments from Am. Bible Soc'y.....	" Rev. S. D. Ferguson.
".....	One package Prayer-books from N. Y. B. and C. P. Soc'y, from E. K. Soc'y.....	" Rev. J. G. Auer.
".....	Two bundles from Mrs. Tyng.....	" Care Rev. E. H. Thomson.
".....	One package Bibles from Am. Bible Soc'y.....	" Rev. J. G. Auer.
".....	One package Mission Services from E. K. Soc'y.....	" Rev. A. Crummell.
Salem, N. J.....	One box from St. John's S. S., value \$13 50.....	" Rev. S. D. Ferguson.
Brooklyn.....	One package Prayer-books from Mr. Dows.....	" African Mission.
Lancaster, Pa.....	One package from Rev. I. J. Mement.....	" Hoong Teck.
Philadelphia.....	One bundle Surplice, etc., from Rev. W. F. Paddock.....	" Rev. J. K. Wilcox.
".....	Two packages.....	" " "
".....	One box Prayer-books.....	" " "
".....	Two packages (one from Rev. J. R. Moore).....	" Rev. G. W. Gibson.
".....	Thirteen boxes.....	" Bishop Payne.
".....	One box from W. Welch.....	" " "
".....	One box from S. S. of Ch. of Covenant.....	" " "
".....	One box.....	" R. G. Ware.
".....	Twelve boxes Medicine from Powers & Weightman.....	" African Mission.
".....	One box from Miss Clement.....	" Rev. J. G. Auer.
".....	One box from Rev. J. H. Eccleson.....	" " "
".....	Three boxes Slates, etc., from S. S. Ch. of Covenant.....	" " "
".....	One box forty-five Suits of Clothing from Emmanuel Ch., Kensington.....	" " "
".....	One box from Shoemaker & Co.....	" Rev. E. H. Thomson.
".....	One box.....	" " "
".....	One box from St. Andrew's Ch.....	" Mrs. Thomson.
Westchester.....	One box from Rev. J. Bolton.....	" Bishop Payne.
Wilmington, Del.....	One box from Mrs. S. M. Dupent.....	" Rev. A. Nelson.
Washington, D. C.....	One chair and one box.....	" Bishop Payne.
".....	One box from Miss M. K. Lenthal.....	" " "
Baltimore, Md.....	One box Watch Crystals.....	" Miss J. de B. Gregg.
".....	One box.....	" Rev. E. H. Thomson.
Alexandria, Va.....	One box.....	" Bishop Payne.
Fredericksburg.....	One box.....	" " "
Augusta, Ga.....	One box Mission Services.....	" " "
Sandusky, Ohio.....	One box from Mrs. A. H. Moss.....	" Rev. J. G. Auer.
Grand Haven, Mich.....	One box from Rev. J. R. Taylor.....	" J. R. Taylor.
".....	Two boxes.....	" Bishop Payne.

MINNESOTA.

Basswood Grove.....	\$2 60	\$2 60
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IOWA.

Davenport—Bishop's Ch. S. S., \$5.82; John Townsend's Mis- sion. Box, 70 cts.....	6 32	
" Foreign Mission. Box, Gris- wold College.....	2 60	
Waverley—"Z.," per A. C. M. Soc'y.....	10 00	18 92

MISSOURI.

Lexington.....	9 15	9 15
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LEGACIES.

New York, N. Y.—Coggill Legacy..... $\frac{1}{2}$	235 00	
Angelica, W. N. Y.—Estate, Mrs. H. E. Charles..... $\frac{1}{2}$	425 50	660 50
		\$4429 03
Amount previously acknowledged.....		41756 89
Total from Oct. 1, 1867.....		\$46185 92

FREEDMAN'S COMMISSION

OF THE

PROTESTANT EPISCOPAL CHURCH.

JUNE, 1868.

COMMUNICATION.

HOFFMAN SCHOOL FOR FREEDMEN, FRANKFORT, KY.

THE Services at the opening of this school were held at the school-house, on Wednesday, the 22d, under the auspices of the Episcopal Church, the ground upon which the Government built the house having been given, and the Teachers provided by the members of that Church. The building is intended to seat two hundred children; there were more than three hundred colored people present, the door, windows and yard were full, while a crowd went away, unable to find room. A procession was formed of about fifty Freedmen, well dressed (with a band and badges of a Society), who occupied the centre of the building. The whole assembly were orderly and deeply interested. Bishop Smith presided; Dr. Norton offered a prayer, a hymn was sung, then Bishop Smith stated to whom they were indebted for the building, and for what purpose it had been erected, and now, what their duties were, to obtain instruction for themselves and their children. He was followed by Dr. Norton in his happy manner, illustrating principles by appropriate and interesting narrative. Colonel Johnson spoke most impressively to them, that their part now was to work and improve, just the advice most needed. General Clark encouraged and gratified them by commending their Society and its objects, to help each other in sickness or distress, and generously offered his own services, in teaching engineering, &c., to any individuals who might be capable of learning. The exercises were closed, by all joining in, "Praise God from whom all blessings flow," and the benediction by Bishop Smith.

AN OBSERVER.

EDITORIAL.

MANY kind and warm-hearted people in our Church have been much pained and troubled at recitals of want and suffering pressing upon some of our devoted Clergy in the South, and they have been moved to give from their abundance for their relief. This is as it should be. Their wants are too great not to be relieved when made known, and we rejoice that God has put it into the hearts of His people to manifest that they belong to one body, and that "if one member suffers, all the members suffer with it."

But we want something more far-seeing, and wide-reaching, than the relief of present needs—we want plans carried out which shall reach the seat of the disease, and work a lasting cure.

It has occurred to us, that every attentive observer must know, that to bring back prosperity and happiness to the South, industry must be stimulated. As the South has been heretofore agricultural, so her immediate relief lies in the cultivation of the soil. The land of the South is owned by the white population, but the strong arms, the bone and muscle to cultivate the land, belong to the colored race. The sure road to prosperity for the whites is, to so care for the blacks, as to make them willing and efficient laborers in the cultivation of the soil. It is not difficult to do this. Probably no better way offers to effect it than by gratifying their ardent desire for knowledge, giving them at the same time, such sound religious teaching as shall make them faithful "to do their duty in that state of life, in which it has pleased God to call them." Give the Freedmen fair wages, and an opportunity to send their children to school and there will be found very few among them who will not work, and *work* with a will. It is for those who now employ them, to give them fair wages for their labor. It is for us at the North to give them schools, where they may acquire secular knowledge sufficient for the wants of a laboring people, and at the same time be taught such religious truths, as shall make them faithful and trustworthy.

From all this it follows that the work of the Freedman's Commission is a work in the right direction. A work which strikes at the very root of that poverty which is now weighing down the South. A work calculated to give the surest, and perhaps the most speedy, *permanent* relief to the whole population, both white and black. Let, then, patriots and philanthropists press it forward. Above all, let Christian men and women press it forward, as a sure

means of relieving want and suffering—as a sure means of bringing back prosperity to a large portion of our country, now waste and desolate. We want more money to sustain the schools we have already established. We want greatly enlarged contributions to extend and maintain schools which shall gather in and maintain in a course of training many more thousands of the children of the Freedman. In this way we shall show the parents our sympathy, and an earnest desire to do them good, and make them willing to labor, and to be guided in their labor by those whom they have always felt, and still feel, have the ability to direct. In this way we shall be able to train the rising generation, so that with honor they shall act well their part in the new stations they are called to fill; and so happiness and prosperity shall return to our whole land. As things are now in the South, the whites cannot get along without the blacks; nor the blacks without the whites. There is, and must of necessity be, a mutual dependence. The sooner these things are understood and appreciated the better. The more earnestly we all labor to bring about a state of hearty trust and good-will between the two races, as they now exist, the more shall we benefit, and drive poverty and suffering from both.

LITTLE THINGS.

In the last Number of the *SPIRIT OF MISSIONS*, we had a short article entitled "Little Things." In that article we spoke of the small offerings of one cent a day for each communicant, and each baptized member of the Church, showing what an immensely increased amount we should have for missionary work if each would give this small sum.

We have, within a short time received some delightful tokens of what children may do who are baptized into the Church of Christ. First, "Jennie," "George" and "Seward" sent us their offering of \$2.00 for the Lord's treasury to help carry on our work. Then came that of "Mabel," "Willie," and "Floy," \$8.50. We know nothing of the circumstances of these dear Lambs of Christ's fold, but we feel assured that the amount sent is undoubtedly to a very considerable extent the fruit of their self-denial during "Lent."

We also feel assured that since God has put it into their hearts to remember us with their alms, they also remember us in their prayers, and that these will "go up together, as a memorial for them, before God." We have a stronger heart to work, when we know we have children's alms, and children's prayers. May the good Lord bless them, and make them ever to abound in good works.

We have just received a most touching remembrance from twelve little colored children in one of our own Schools in South Carolina. They have sent, through their teacher, as their own earnings, *one dollar*, to assist in our work, and Reuben sends word through his teacher, that "his watermelon patch looks fine for the Missionary."

This dollar, as I understand, is only the savings of these children for about a month. All these may seem like "little things." But if every baptized member of the Church should give in proportion, there would be such a missionary work going on as would astonish the world, while "the wilderness and the solitary place would be made glad," by the on-marchings of the victorious host of those who were battling against sin, and laboring to establish the Redeemer's Kingdom.

PRAYER BOOKS.

OUR teachers are asking often for Prayer Books, to distribute to such of their pupils as can read. Prayer Books are highly prized, and greatly sought after by the Freedmen and their children connected with our schools. When they learn to read, the responsive character of our services seems to meet their wants, and they join heartily in them.

We could probably dispose of five hundred, or a thousand copies of the Prayer Book at once, to the great profit and advantage of the Freedman, if we had them to give. But we have not got them, nor have we the money to buy them. Will not some of our liberal Laymen who have the means furnish us with a supply of Prayer Books, that when we are called upon for them, we may be able to give to those among the Freedmen who need. We can get very good copies for twenty-five cents a piece, and have a copy given to us for every one we buy; surely, some one will help us to supply this want.

CROWDED OUT.

THE report of our Delegate Meeting at St. Louis has crowded out much matter that we should have been glad to have inserted in the present Number of the SPIRIT OF MISSIONS. If our readers are half as much stirred up by their perusal as all seemed to be who participated in the Meetings, we could give them nothing which would so advance Missionary work generally, and our own work particularly, as this report. We bespeak a careful perusal, and an attentive consideration, of the subjects discussed.

CORRESPONDENCE.

FLORIDA.

LAKE CITY.—MISSES DAYTON AND THOMAS.

OUR school has decreased somewhat in numbers since our former letter to you, owing to many of the larger scholars being obliged to leave to work in the field, and some of the smaller ones are also employed in gathering berries, as the season of their ripening advances, but we still have enough to teach with profit, and we can perceive that they have made considerable progress in their studies.

As our school had been in operation nearly five months, we felt the necessity of taking a vacation at Easter, though our scholars expressed no great desire for it, and could not be induced to express a wish that it might be prolonged.

Our privation of Church services still continues, not having had the privilege of attending them since the visit of Bishop Young in February, and there is at present no prospect of our being again favored with them until we reach our homes at the North.

Our work would perhaps be more encouraging, and we might probably witness more immediate good results arising from it, if we could have the assistance and personal supervision of a clergyman; but we think the large and regular attendance of our scholars upon Sunday is an evidence that they feel an interest in our religious instruction, which we hope in time may bring forth good fruits. The pecuniary condition of all classes of people here renders it impossible for them to erect a building for worship or to support a minister. All missionary work in the Diocese is languishing for want of funds.

A short time since, we had a visit from the former Superintendent of schools in this State, who expressed himself well pleased with our school, and gave us some interesting information concerning the work in other places. Everywhere there is the same great desire for schools: in many districts thickly populated with colored people, none have yet been established. It is truly deplorable to think of such ignorance as exists among so large a class of people. Many of them say if they only had sufficient knowledge to read their Bibles and to be able to write to their friends who may be separated from them, it is all they would ask. We hope that the Association may be supplied with the means to extend their labor in this great field for usefulness.

SOUTH CAROLINA.

CHARLESTON.—MISS A. F. SIMONS.

TO-DAY is Friday, and I have just returned from School. The scene this afternoon was very impressive. The Rev. Mr. Gladsden was catechizing the children on the lower floor (as he does every Friday). The greater part of them were very attentive, and their responses were much more intelligent

than even a short time ago. He questioned them on the "Lord's Prayer," and then asked them who taught that prayer, to which a large number immediately replied "Jesus Christ." He then proceeded to speak to them concisely of the Redemption, the life and death of Christ, and as he depicted the humiliating spectacle of the Saviour nailed to the Cross with a felon on either side, in language adapted to their understanding, I noticed on the countenances of several of them an expression of intense interest. They are an impressible race, and I believe much may be done with them, but it will require constant and unceasing exertion to keep these impressions alive, and I feel each day more the great and heavy responsibility resting on us. May the Almighty Father of all give us grace and strength, and continually renew in us a humble, earnest, heartfelt desire to serve Him in this, our calling. Whenever I see a particularly intelligent or assiduous boy, the thought occurs to me, may we not now be sowing seed which will in after years be borne to far-off heathen lands? I have read and heard much of late, of the good which has been done by native Clergy in Africa, and I earnestly hope that the Episcopal Church in this State may one day send forth its disciples to labor in the Great Vineyard. With a view to this I will select one or two among my pupils, to whom I will direct my special attention, and will endeavor to infuse this spirit into their minds, sedulously striving to keep them pure from the corrupting influences of political ambition, which has seized upon so many of their race, and to keep alive in them the one great idea, that in singleness of heart, in earnestness of purpose, and in great humility, they may prepare themselves for their Master's service.

And may God grant, that—

"The seeds which piety and love
Have scatter'd here below,
In the fair, fertile fields above
To ample harvests grow."

ALICE F. SIMONS.

CHARLESTON.—MISS C. A. DAWSON.

Our school-rooms are a pleasant sight these soft, sweet days, many large windows, giving in both light and air in plenty—and our full classes, as clean and neat as possible, with cheerful countenances and willing minds, eager to receive the instruction of their teachers—for the examination is approaching and many are making the most of the time left them, having determined not to be outdone; even the idle and the dull are stimulated, and the teachers rewarded by the attention and improvement of the children whose present and future welfare so interests them. I am more than ever satisfied of the truth of a remark made to me by one of the grand-parents of a little scholar of mine sometime past, "You are doing a good work, Miss, both for *now* and *hereafter*;" our work is of importance, and the *good* will be seen and felt, I'm sure, by even the most indifferent and prejudiced.

A much kinder feeling exists between the colored people and the whites than before this school was opened, they look upon us more in the light of friends than before, and are learning to trust us, feeling that we are really trying to do them good.

GEORGIA.

THE following report is from Mr. and Mrs. Virgil Hillyer, residing in Berne, Camden Co., Ga., who have allowed themselves to be enrolled among our teachers—although their labors are wholly gratuitous. Are there not others so situated that they could follow their example?—ED.

As our position here is so new and unique, we fear to commence anything like a formal report, lest in our attempt to give you a correct idea of our doings, we should weary you by the various details.

We arrived here on the 13th of February, 1867, and after a few days' visit decided to purchase the plantation known for many years as Berne. We then went to Florida, and remained till the place was vacated, then returned and took possession on the 18th of March.

OUR LOCATION

Is on the north bank of the Crooked River, fifteen miles from St. Mary's, ten from Cumberland Sound. The river is narrow and very crooked, but navigable for small steamers some little distance above us. It empties into the Sound opposite Cumberland Island, with a tide of some seven feet in front of our house, and abounds in fish and oysters. The water of our well is pure and soft, and for health and beauty the place can hardly be surpassed in any inland position South.

OUR WORK.

On our return from Florida, we immediately issued orders for family prayers at 7 A. M. and at 7½ P. M., to which all were invited. The Evening Prayer was followed by one hour's instruction to the few laborers we had, and such as chose to come from the neighborhood. Our stay was short at that time, the plantations having been intrusted to a northern man who had kindly consented to carry out our wishes as far as he could, under the many discouragements of a comparatively new place. Application for a teacher to the Freedman's Bureau was kindly responded to, but the teacher did not arrive till the first of December. Having failed to realize our hopes in getting means to build a school-house, our gin-house was extemporized into suitable accommodations for the present; and when we returned from the North we were happy to find a school, with a competent teacher from Massachusetts, in operation, the children attending from 9 A. M. till 1 P. M.; the night-school from 8 to 9½ P. M. The number of scholars attending the day and night-school on the register is 55. The regular attendance varies very much, as some of them live two, three and five miles off; others, who live five and six miles away, bring their provisions, and sleep on the floor of their Auntie's cabin; others again, who live eight miles distant, have been hoping to come, but failed to get rations (as they all call their food) that they could bring, and for that reason unable to attend. The day and night-school is opened with the General Confession and Lord's Prayer; the night-school is closed with some of the Collects and the Lord's Prayer.

OUR SUNDAY WORK.

Immediately after our return from the North, we commenced Lay reading, and in the absence of a Bishop, with understood permission. Morning Service in our parlor, with sermon, commencing at 11 A. M., and afternoon Service at 2 P. M. in the school-house, with Sunday-school immediately after. After evening prayer and Sunday-school the second and third Sunday in each month, a lecture is given upon some parts of the Service, generally upon one of the Commandments, occasionally upon other subjects, calculated to instruct them in their duties to themselves and to the State, socially and morally. To the Sunday-school we gave the General Confession, the Lord's Prayer, the Creed and Ten Commandments to form the basis of our instructions, and which have been taught orally to most of the school. A few who could, have now learned the General Confession, the Lord's Prayer, the Creed, and most of the Commandments.

We find a great drawback to a regular work and speedy accomplishment of our purposes, in the meetings of the Freedmen, held about four miles from us in a small log cabin, which they call their church, and where they meet the first and last Sunday of each month, when a colored Baptist Preacher from Savannah sometimes preaches and immerses all who wish it. On these two Sundays we have only the young children and some few adults, unable to leave home to go so far, at our services.

Miss H—— is teaching the whole school singing, and leads the music in our services; they have learned several chants and hymns, so that we always have some music, of which they are very fond.

The week before Good Friday and Easter, we sent out notices far and near of our intended services on those days and a cordial invitation to all to attend, the result was a crowded house both days. On Easter we had our school-house decorated with evergreens and a profusion of beautiful wild flowers, and for our anthem took the 32d Hymn of the Sunday-school Liturgy as best adapted to little children. They are all little children in spiritual knowledge; not one of them had ever heard the Ten Commandments read till we came here. Our Easter was indeed a happy one to us; we felt that we had been permitted by God's grace to sing the Easter Anthem where it was never sung before; and many of those, both old and young who joined with us, never before knew what Easter was. After evening prayer, Mr. H—— talked to them one hour and a quarter, and so deeply interested were they all, they wished him still to go on, but reading two full services and talking to them so long his voice failed, and he was obliged to stop. One old Auntie, who had listened with tears streaming down her cheeks, said to him on coming out, "we have learned more since you came here than all our lives before"—and all seemed truly grateful for the little light that had dawned upon their dark minds. Nothing but the Holy Eucharist was wanting to make it one of our happiest Easters; the day was lovely as it could be, as nearly all our Sundays have been. Since Easter, we have held both morning and evening services in the school-room. We have many discouragements, but hope that our work will not be in vain. We have been anxious to establish a Bible-class, but all the nights are devoted to schools, and as the Freedman's time is too fully occupied through the week in struggling for the necessities of life, we have not attempted it.

We have had several donations for our school here, that have been a great help to us in providing for the destitute; one invoice of clothing from the Freedman's Commission; three from St. James' Parish and other friends in New London, Conn.; Prayer-Books, papers and Sunday-school books from Grace Church, Jersey City, N. J., and for which we are very thankful.

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums from April 1st to May 1st, 1868:—

NEW HAMPSHIRE.			DIOCESE OF PITTSBURG.		
Keene—St. James' Ch.....	\$14 55	14 55	Pittsburg—St. Andrew's Ch.....	\$5 00	5 00
MASSACHUSETTS.			MISSOURI.		
Jamaica Plain—St. John's Ch.....	50 00		St. Louis—Christ Ch.....	290 20	
Millville—St. John's Ch.....	25 29		“ A Member of Christ Ch.....	1 36	291 56
Boston—Penny Offerings, Missionary Box.....	1 46	76 75	OHIO.		
RHODE ISLAND.			Delaware—Mrs. C. W. Little.....	25 00	
Providence—Grace Ch., for Raleigh Normal School.....	211 86	211 86	Cincinnati—Christ Ch.....	128 00	
CONNECTICUT.			Cleveland—Mabel, Willey and Floy's Missionary Box.....	8 50	
New Haven—Mrs. W., for Am. Ch. Miss. Soc.....	5 00		Oberlin—A Friend.....	2 00	
Hartford—A Churchwoman.....	160 00		Worthington—St. John's Ch.....	19 00	
“ Two Members of St. John's Ch.....	10 00		Monroeville—Rev. H. L. Badger.....	12 80	195 36
Southport—Trinity Ch., Easter Offering..	51 00		MICHIGAN.		
New Canaan—St. Mark's S. S.....	5 00		Detroit—Christ Ch.....	87 46	
Litchfield—St. Michael's Ch., Easter Offering.....	10 00		Lansing—St. Paul's.....	6 50	93 96
Watertown—Christ Ch.....	9 00	190 00	ILLINOIS.		
NEW YORK.			“ St. Paul's.....	5 57	5 57
Whitestone, L. I.—Grace Ch., Am. Ch. Miss. Soc.....	10 00		WISCONSIN.		
Buffalo—Missionary Box of I. G. and S. Carey.....	2 00		Kenosha—St. Mathew's S. S.....	2 86	
New York.....	5 00		“ O. W. Aiken, Family Miss. Box.....	2 20	5 00
“ F. J. E.....	10 00		IOWA.		
Charlton—St. Paul's Ch., a Communicant, special for Miss C. Clark, Ferdinandina, Florida.....	15 00		Burlington—Christ Ch.....	12 00	
Poughkeepsie—Christ Ch., add'l.....	15 00		Milwaukee—Through B. H. Edgerton.....	11 00	
Cooperstown—Christ Ch.....	13 27		Davenport—S. S. of Bishop's Ch.....	6 15	
Brooklyn—Ladies of St. Peter's Ch., for assistant for Miss A. Smith.....	6 00	76 27	Nashua—St. Mark's Ch.....	50	29 65
NEW JERSEY.			MINNESOTA.		
Princeton—Trinity Ch.....	16 18		Basswood Grove.....	1 20	1 20
Englewood—St. Paul's Ch., Am. Ch. Miss. Soc.....	12 00		FLORIDA.		
“ St. Paul's Ch., through the Rev. J. H. Elliott.....	23 00	51 18	St. Augustine—Trinity Ch., Easter Offering.....	24 00	24 00
SUPPLIES OF CLOTHING RECEIVED DURING APRIL.			SOUTH CAROLINA.		
Two packages of clothing from Miss Gilpin, of St. Mark's Ch, New York.			Winnaboro'—Miss A. Finney's Colored School.....	1 00	
Two barrels of clothing, from Bennington, Vermont.			Manchester—Through J. V. Welch, sale of books.....	3 40	4 40
PENNSYLVANIA BRANCH					
The Treasurer of the Pennsylvania Branch of the Church Freedman's Commission, acknowledges the receipt of the following sums for April:—					
St. Andrew's Ch., Phila.....	\$157 00		Mrs. Henry Anstie.....	\$1 00	
St. Thomas' Ch. Whitmarsh, Pa.....	11 46		St. John's Ch., Norristown, Pa.....	29 00	
Aux. Soc. of Church of the Redeemer, Lower Merion, Penn., through Mrs. I. C. Booth.....	85 00		St. James' Ch., Downingtown, Pa.....	2 00	
St. Luke's Colored S. S., through W. W. Frazier, Superintendent.....	10 00		Ch. of the Saviour, West Phila.....	74 80	
Annual Subscriptions:			St. Paul's Ch., Phila.....	17 00	
Miss Caroline Paul.....	2 00		St. James' Church, Phila.....	21 00	
Miss S. W. Logan.....	1 00		Ch. of the Atonement, Phila.....	5 00	
Miss Robeson.....	1 00		Ch. of the Redeemer (Seamen's Mission), Phila.....	5 00	
					\$422 26
SUPPLIES RECEIVED BY THE PENNSYLVANIA BRANCH DURING APRIL.					
Seventy-five yards new delaine, for dresses, from Miss Maggie Burns, 247 S. 11th St., Phila.			One dozen Testaments from Miss Hazlehurst.		
Two packages of clothing from the Colored Sewing-school of St. Luke's Ch, Phila.			One package of clothing from Mrs. Hazlehurst.		
One package of clothing from the Church Home, Phila.			Package of Sunday-school papers from Grace Ch., Great Bend, Pa.		
One box of clothing from St. Thomas' Ch., Whitmarsh, Pa.			Parish Visitors from a member of St. Mark's Ch., New Milford, Pa.		
Several hundred Sunday-school papers from Miss Kitchen, Phila.			Sunday-school books from St. Mark's, New Milford.		
Several hundred Sunday-school papers from St. Andrew's Ch., Phila.			Books and clothing from the Rector of St. Mark's, New Milford.		
			Freight on the box paid by Grace Ch., Great Bend, \$1 15.		